

THE CHINESE RECORDER

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EDITORIAL MISCELLANIES

OPIMUM AND NARCOTICS:

In addition to famine, civil war and banditry, another widespread evil is cooperating with these three to threaten the political and economic structure of China,—the evil of opium and narcotics. For almost twenty years various parts of China have been in a continuous state of civil war. The natural resources of the country cannot meet the requirements of such a prolonged struggle. Hence an additional income is sought, an income which is most easily secured through taxing opium in transit and through licensing opium dens.

Since these methods alone are insufficient, large areas of farm land are actually being informed in advance as to what kind of fine they must pay for permission to cultivate the poppy. Since the fine is required this illegal cultivation is thus legalized.

The military and the people do not seem to realize that this method will also drain the country of its natural resources, increase the sinews of irregular warfare, lessen the food supplies and augment the cost of living. This means more banditry, more famine and sometimes more civil war.

In this issue of the RECORDER is published an excellent article by Garfield Huang. Last autumn at an Anti-Opium Conference at Nanking he courageously attacked the evil and also some of the militarists who

were engaged in the opium traffic, thereby incurring personal risk. His paper might seem to over-emphasize the responsibility of outside powers in their share in the narcotic trade. But there is a reason for this.

China is demoralized by civil war and it is to be hoped that when more stable political conditions have returned the nation will again destroy its trade in opium; but the Western Powers, under stable conditions, without the demoralization of civil war are not sincerely and resolutely attacking the opium and narcotic evil as they should.

Mr. H. C. Chen in another article has revealed to us the remarkable activities of the National Anti-Opium Association of China and its present program of work, the object of which is to awaken public sentiment. We believe that though the cultivation of the poppy is on the increase in China there is also a corresponding increase of public sentiment against the opium evil. But in this time of demoralization it is necessary to fan the flame of hatred, so as to enforce a complete ban on this evil drug. There will still remain the trade of narcotics which are smuggled in from the West. The cooperation of Christendom is needed. As Mr. Huang points out, in some parts of China two-thirds of the former opium addicts now take morphia pills. It is quite possible that political propaganda in China has somewhat over-emphasized the responsibility that foreign settlements must bear. In the transportation of the drug, there are some political leaders who go so far as to camouflage the responsibility of the Chinese Government by blaming the situation primarily upon the problem of extraterritoriality. But it must be pointed out that when China had more foreign settlements than she has now, she effectively carried out her program of opium suppression in the years 1907-17. The fact is that in the early part of this period the Chinese were carrying out their agreement with Great Britain in advance of the requirements of the Treaty for opium Suppression: "In 1911, investigation having shown that the Chinese Government was effectively and in good faith carrying out its part of the agreement, a new agreement was entered into between China and Great Britain which continued the agreement of 1907 and added certain supplementary provisions to it, which, among others, permitted China wholly to exclude Indian opium from those of its provinces in which the cultivation of opium had been wholly suppressed."

I recall attending a dinner given on the West Lake, Hangchow, when after the return of the British Consul, he reported an investigation of Chekiang province in which he was convinced there was no further cultivation of opium. This dinner was to celebrate the clearance of the province from opium and the willingness of Great Britain before the expiry of the treaty to exclude Indian opium entirely from this province. But while it is true that there is an absence of desire on the part of many militarists in power in China today to eliminate opium

from their midst, it does not lessen the fact that certain foreign settlements and foreign owned ships are criminally responsible for being extensively used for cooperation with these militarists in the transportation of opium and in its further sale and distribution.

RELIGIOUS LIBERTY JEOPARDIZED

Although the principle of religious liberty is granted in the constitution it would seem from recent events that there is a serious attempt on the part of certain radical elements to bring pressure to bear on those in authority so that religious liberty may more and more be curtailed.

On June 11th the metropolitan police in Nanking, the capital of the country, issued an order "prohibiting Christian organizations from holding meetings in order to put into effect measures for the suppression of superstition."

Following the initiative of the Provincial Party Bureau in Shantung, the Municipal Party Bureaus in Shanghai and in Nanking have sent out circular telegrams making recommendations which have already been submitted to the National Party Bureau. The first recommendation is similar to the one passed at the National Educational Conference which reads,—“Anyone who is not a Chinese citizen or any organization which is not organized by purely Chinese citizens is not permitted to establish primary schools, kindergartens or normal schools for Chinese students. All teachers and officers of primary schools and kindergartens shall be of Chinese nationality.”

The other recommendations were not passed at the National Educational Conference but were favorably discussed and are advocated in these circular telegrams. Of these a few deserve mention.

The second recommendation proposes that “Christian schools, having religious courses or holding religious services in the school building, shall not be granted registration. All schools whose application for registration is refused and all schools failing to apply for registration within a specified period shall be closed.”

The third recommendation, in addition to requiring investigation into religious propaganda in the schools advocated this significant requirement,—“Principals of registered Christian schools shall be appointed directly by Chinese government organs, but the right of supervision shall rest with the Board of Directors of these schools.”

The fourth recommendation is drastic. “Religious organizations are not permitted, under the name of ‘Pu Tao Tang’ (Preaching Halls), ‘Hsueh Tao Yuan’ (Theological Schools), etc., to gather Chinese youths and give them religious instruction. Organizations founded for the purpose of studying religion shall not permit non-adults of Chinese nationality to become members. Those disobeying this order shall be closed immediately.”

The fifth,—“Young Men’s Christian Associations in various provinces which are supposed to be founded for the promotion of the four virtues, but actually engaged in propagating the Christian religion and seducing young people, are evidently organizations of imperialistic cultural invasion and shall therefore be taken over and controlled by Chinese educational organizations.”

The sixth recommendation contains this clause,—“All publications issued by Christian schools or organizations shall be censored by the highest local Party Bureau headquarters.” In this connection it is significant to note that when the Y. M. C. A. recently protested the above fifth recommendation with a most ably prepared document, it was censored and forbidden publication in all Chinese papers.

An informal meeting of representatives of various Churches in Shanghai was held on June 14th, when it was recommended to the National Christian Council that they appoint a committee of five to prepare a document of protest to be presented to the National Party Bureau, showing wherein the orders of the Metropolitan police in Nanking were contrary to the principles of religious liberty as guaranteed in the constitution.

Twelve Chinese Churches have united in a “petition to the National Ministry of Education for the Repeal of the Restrictions against Religious Education and Worship in Church Schools.”

The nature of this petition is to the effect that the purpose of Christian education is to develop a Christlike personality, that education without religion is incomplete, that the teaching of religion is consonant with the highest requirements of Chinese citizenship and that Dr. Sun heartily supported Christian institutions.

How much weight this appeal will carry remains yet to be seen. It is at least a good sign that the Chinese Church is ready by all legitimate means, to stand manfully for its rights.

SUGGESTIONS FOR BETTER PHOTOGRAPHY

And now we shall discuss other matters in a lighter vein. The acting-editor recently received a letter from a fellow-missionary at Tatsienlu, far, far away on the Tibetan border, which moved him to give some suggestions which here are now broadcasted to the missionary public. This friend had lost a valuable outfit at the hands of bandits who may be skilled in their profession, but who know little about photography. Their deeds are often done in the dark, but they never carry a ruby, still less an orange light with them. Their shots are snapped with the trigger and not with the lens. But to revert to this friend. He felt that he could not afford to buy another camera and thus return to his first (amateur) love.

My suggestion to him was that there are now excellent vestpocket cameras at a very reasonable price which are capable of taking very sharp and beautiful pictures. These pictures can be enlarged to 8 "x 10" size and as such are wholly suitable for reproduction. These enlargements for reproduction purposes should be upon a semi-glossy or glossy surface. For artistic effects, framing, and for albums they had better be on double weight rough white and rough buff papers. This enables one to accumulate a good many valuable pictures at a small expense and then to enlarge those of special interest.

The acting-editor gave two lantern lectures before the National Geographic Society in Washington on his last furlough. The first set of slides were reproduced from quarter-plate and whole plate negatives. The second set were from vest-pocket films and he was told by the chief of the pictorial section of the Society that his second set of slides were superior to the first.

Recently he has taken many pictures with the Leica Camera, (which however, is expensive) the originals being 1" x 1½" in size, much smaller than a vest-pocket. They make beautiful enlargements up to 18." Positive films reproduced from them in the original size will reproduce on the lantern screen with superb results up to 12" across.

The RECORDER is greatly in need of good pictures and is willing to compensate for the expense incurred for those accepted, but it desires those pictures which are distinctive. Will you not cooperate with the RECORDER in sending in some of your choice subjects?

AN APPRECIATION

After forty years of devoted service in the mission field, Mr. and Mrs. Ernest Box sailed for the homeland from Shanghai on June 2nd, 1930. They planned first to visit their son who is now in Peking and then proceed via Siberia. Both had a genius for friendship which they extended to their colleagues, both foreign and Chinese. Both were unusually liberal-minded and always sympathetic toward the other person's point of view.

Mr. Ernest Box was born December 22, 1862 at Stanwell. He studied at Cheshunt College, was ordained May 23rd, 1890 and arrived in Shanghai, December 13th of the same year. He was married on May 1st, 1902 at Tientsin to Ethel Elizabeth Shilston.

During all these years Mr. Box has carried on evangelistic and church work in the East China District of the London Missionary Society, latterly in association with the China Church Council. From the end of 1908 until the institute was closed he took on the Arthington Theological Institute, Shanghai. From 1901-1907 he was a member of the Translation Committee preparing the Shanghai dialect version of

the Old Testament. He served on the National Christian Council, the China Sunday School Union, the Christian Literature Society, and for twenty-eight years was a trustee of the Shantung Road Hospital, now the Lester Chinese Hospital. For many years he served on the China Council of the London Missionary Society as the elected member from East China. His name first appears on the Editorial Board of the CHINESE RECORDER in March, 1916, and ever since then he has faithfully served its interests.

When he left for the homeland he had already served for some time as Chairman of the Board. The RECORDER and its readers have lost a much valued friend, but they wish for Mr. and Mrs. Box many happy years on their return to the homeland.

MUTUAL CREDULITY

Doubtless a number of readers of the RECORDER accepted in good faith an editorial written by the acting-editor, which appeared in the June issue.

In any case the editor who is on furlough is the only one sufficiently infallible to guarantee the non-recurrence of such incidents.

The Acting-editor had just returned from a short absence from the city, supposing before his departure that all the material required for the coming issue of the RECORDER had been furnished to the publishers. On his return he was startled with a call to send immediately to the press one more editorial page, otherwise the whole work of publication would have to be suspended until it was forthcoming.

He at once glanced through about forty papers and magazines to discover some material that might be worth while. His eyes suddenly lighted upon the subject "Denominational Disarmament," which sounded good to him. Beneath the topic were the words: Lambeth Palace, which seemed to give yet more credence to the description of the Disarmament Conference which followed. Below in the corner in small type was also printed the month in which the Conference took place. He at once turned over to the heading of the magazine and noted that the month of publication was immediately subsequent to the date of the Conference. This satisfied him and he did not look at the year. Subsequent investigation and information have convinced him that his swift acceptance of what seemed almost too good to be true made him more optimistic than the writer of the original article by at least ten years.

To the chagrin of the acting editor his error was pointed out to him but he has been greatly comforted that the bulk of his readers have accepted in good faith just as he did himself this glorious prophecy of ecclesiastical achievements. Hence the title "Mutual Credulity."

Three Aspects of China's Opium Problem

GARFIELD HUANG, General Secretary of The National Anti-Opium Association of China

THE anti-opium movement in China has three express objects, which I shall attempt to outline briefly in this article. First, the extermination of poppy in China. Secondly, the effective limitation of the manufacture of dangerous drugs by the governments concerned. Lastly, but not of the least importance, the liberation of thousands upon thousands of Chinese laborers in the Powers' Far Eastern colonies, upon whose misery is founded the enormous opium revenue annually derived by the Powers' colonial governments.

At the outset, let it be admitted that poppy still exists in China. In far away Szechuen, Shensi and Yunnan provinces which have yet to come under the effective control of the central authorities, the planting of opium is still continued and taxes are levied upon the opium business as before. As a result of extensive cultivation in these provinces, people in the greater part of China, are brought to face the serious situation of the shortage of food stuff. It is an open secret that almost every Chinese and foreign mercantile vessel in the Yangtse carries opium under the protection of local militarists. In spite of the protests of the people and the order of the Central Government, both the Wuhan and Canton authorities are still collecting a special revenue on opium shipments. These of course are highly deplorable and the Chinese people will persevere until their aim of the absolute suppression of opium is achieved.

On the other hand, it cannot be doubted that the central government is making a sincere attempt to stamp out opium and that the policy it pursues is sound. Embodied in the Opium Prohibition Act and its Supplementary Regulations promulgated in August, 1928, this policy is termed the absolute suppression of opium, including manufacture, sale and consumption. It is the policy always insisted upon by the Chinese people, and which excludes all possibilities of compromise. In 1907—1917 China had demonstrated to the world the feasibility of such a policy when she almost entirely rid herself of poppy. This victory against opium, although later undone by her unscrupulous militarists, China is now determined to repeat, and the right to optimism cannot be denied her as the country possesses at present a stronger public opinion than ever before during the period of the Republic.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The policy of absolute suppression stands as a tribute both to the people and to their government—a victory for the former's struggle against opium and a mark of the latter's obedience to public will. It will be recalled that when the National Government was first seated in Nanking there was a tendency to swerve from its announced program so far as regards the prohibition of opium. Although the Central Political Council decided in 1927 that complete suppression was to be effected in the course of three years, the Government legalized the traffic in opium and established a government monopoly in August of the same year. The monopoly estimated to yield an annual revenue of \$40,000,000 was no doubt attempted because of financial stringency, but none the less it did not fail to offend the public opinion of the country. Opposition from the people under the leadership of the National Anti-Opium Association was immediate and spontaneous and many were the representations made to the government.

As a result, the government was impelled to abolish the monopoly, which functioned from August, 1927 to July, 1928. In July, 1928, the National Government ordered the abolition of all opium suppression bureaus, which had been previously misused as opium revenue offices; in August it established a central organ—the National Opium Suppression Committee, which is on an equal footing with the various Ministries of the government,—for the supervision of the effective enforcement of prohibitory measures; in September the new Opium Suppression Act and Regulations were promulgated which came into effect on March, 1929.

Since the enforcement of the Opium Suppression Act and Regulations improvements have been noted in those provinces where the authority of the central government has been respected, notably in Manchuria, Fukien and Anhwei, the progress being in the order named. In Manchuria no poppy is found except in the wild forested and bandit-infested regions on the extreme northern border of Heilungkiang and Kirin. In the rest of the three provinces some major production districts where the fields were once adorned with nothing but poppy are now singularly free of the evil. These constitute encouraging signs of the possibility of the new policy of absolute suppression, and similar successes are expected in other production districts as the authority of the central government is increasingly pushed into the provinces.

So much for native opium. When we come to discuss the question of imported narcotics we are at once confronted with a most gloomy outlook. For reasons to be stated presently the question of opium in China is essentially a problem of prepared narcotics. Besides native opium, China has been flooded with enormous quantities of dangerous drugs such as morphia, cocaine and heroin. Against this formidable influx of narcotic drugs China is completely helpless. With her exten-

sive land frontier and her 3,000 miles of seacoast the Chinese Customs has admitted its inability to cope with the drug traffickers. So long as the manufacture of narcotic drugs in Europe and Japan is not effectively limited to legitimate requirements, so long will China remain at the mercy of the drug smugglers.

There is no questioning the fact that China is looming larger and larger as a market for the unlimited supply of narcotic drugs from Europe and Japan. Figures issued by the advisory opium commission of the League of Nations on seizures of illicit shipments of these drugs during 1928 demonstrate that fully two-thirds of them were destined for China. The figures show that the total seizures during the year were 955 kilograms of morphia, 3,040 kilograms of heroin and 90 kilograms of cocaine. Of these total amounts 760 kilograms of morphia, 2,316 kilograms of heroin and 40 kilograms of cocaine were seized while in transit to China. Alarming as these figures are, how much more so would they be when multiplied by forty times, which is the generally estimated ratio between the quantity of seizures and actual imports.

The evil of narcotic drugs, admittedly even worse in effect than opium, works more than in one way: it creates new addicts and furthermore nullifies the effort made by the Chinese people toward the suppression of opium. No one would regard the replacement of opium by such drugs as morphia, cocaine and heroin, except as a worse evil, and this actually is what is taking place in China. This is evident in Manchuria, in Shansi, Honan, Hopei and Shantung, and in the southern provinces of Chekiang, Kiangsu, Anhwei and Fukien. Let us consider the experiences of Manchuria first.

In Manchuria morphia addicts can be counted by thousands. They are noticeable anywhere in the street in the Japanese settlements at Mukden, Antung, Yingkow, Kirin and other places. The cheapness of morphia as compared with opium and the convenience the former affords for smuggling and consuming effectively recommend it to the smugglers as well as the addicts. A satisfactory dose of opium costs at least forty cents, while ten cents or even a few coppers spent for morphia injections or morphia pills will satisfy the perverse desire of the craving addicts. The battle against opium in China is therefore a very foolish attempt if means and ways could not be found to stop the flooding of the country with narcotic drugs. For in suppressing opium China will but create a market for the latter drugs. But the remedy for this situation does not lie in China; it lies in Europe and Japan where the derivatives from opium and cocoa leaves are turned out in increasing quantities far in excess of medicinal and scientific requirements.

Two years ago, the situation as regards morphia addiction in Manchuria grew to such a magnitude that the authorities were forced

to find a way out. This they attempted by setting up in many cities what are called the Government Workshops for the Rehabilitation of Morphia Addicts. Here the addicts are interned, cured and taught a useful craft and also how to read and write before they are released. Such workshops are in existence in Mukden, Kirin, Changchun and Harbin, curing hundreds of addicts every day. For the good work they are doing, however, they are confronted with another difficulty. It has oftentimes been found that as soon as the addicts are cured and set free they repair to the foreign settlements where the existence of numerous legalized or secret opium and morphia dens again lure them back to the old habit.

What has been said of Manchuria applies equally well to other provinces—although the evil varies in form. In Manchuria it is morphia injections that reign supreme. In Shansi and Chekiang it is the "red" (morphia) pills that are troubling the authorities; and in Hopei and Anhwei, the "white" (heroin) pills. In the province of Shansi alone, a conservative estimate places the number of morphia addicts at half a million people. In 1926, the provincial authorities made as many as 2,254 seizures of morphia pills. In 1928, a seizure brought about by a branch of the National Anti-Opium Association of China revealed the fact that these morphia pills were manufactured by Japanese nationals at Shichiachuan, Hopei, and smuggled by them into Shansi along the Chen-Tai Railway. The situation in Hopei and Shantung is similar. In Tsinan alone it has been found that there are 166 drug stores selling morphia and morphia pills; in Shihchiachuan, 47; in Tientsin, 69—all run by Japanese nationals. In Honan and Anhwei, the use of heroin pills, generally known as "white" pills, is more prevalent than elsewhere in the country. In Chekiang, about two-thirds of the former opium smokers are now addicted to morphia pills. Kiangsu, Fukien and Kwangtung are no exceptions to this sad situation.

What is happening in these provinces, especially in Manchuria and Shansi, forms a lesson of grim significance: where opium is effectively suppressed the worse evil of morphia and heroin comes to take its place. Unless effective steps are taken by the Powers concerned to limit the output of dangerous drugs, their smuggling into China can hardly be checked to any appreciable extent; and unless the smuggling is stopped, the Chinese battle against opium is forever a hopeless task. China's protest against the overproduction of dangerous drugs abroad, therefore, is not by all means prompted by any desire to shift the blame to other countries, but concerns the success or failure of her bitter struggle against the grip of opium and other narcotics. In this matter of opium suppression, more obviously than in anything else, the goodwill and cooperation of the Powers concerned stand to test. With this co-

operation China has a hope of victory; without it she will be perpetually fighting a losing battle.

Besides effective limitation of the manufacture of narcotic drugs, there is another question other nations can help to solve, namely, that of the gigantic traffic in opium and other narcotic drugs in their respective settlements and concessions. We are referring to this problem not in its political aspects, but primarily as it concerns the progress of the campaign against opium in China. The French settlements in Shanghai, Hankow and Tientsin, to mention just a few, are all great centres of the opium and morphine traffic. In the Northeast, one can find in the Japanese Kwantung Leased Territory in south Manchuria over 105 opium smoking resorts licensed by the Japanese Opium Monopoly Bureau at Dairen and thousands of similar dens in other Japanese settlements throughout Manchuria, which are not legalized but ignored by the Japanese authorities. Furthermore, the production of narcotic drugs is, of late, being attempted in the foreign controlled areas. According to statistics issued by the League of Nations, there are more than 130 drug factories in the world including one in Manchuria run by Japanese. The National Anti-Opium Association of China has been reliably informed that there is a Japanese manufacturing factory in Port Arthur, another one in Chungking, while as a result of a recent police raid was discovered the manufacturing of narcotic drugs by some foreign interests in the Legation quarter in Peiping. There is an article in the Hague Opium Convention of 1912, which makes it obligatory for the signatory states to suppress *pari passu* with China the opium dens in their leased territories, settlements and concessions. As conditions have been since the Hague Convention, this particular article is no more than a dead letter, and it is now high time that it should be given serious consideration by the Powers holding settlements and concessions in this country.

Lastly, we come to the question of Chinese laborers in the Powers' colonies, held in bondage to the opium habit chiefly through the operation of government monopoly of opium. Unlike what is being attempted in China, for years the authorities in British Hongkong, Straits Settlements and Malay States, in the Dutch East Indies, in French Indo-China, in Macao and in Formosa have maintained a government monopoly of opium. By selling opium to Chinese residents, and Chinese only, the governments derive an enormous revenue from the drug business, and as the revenue increases year by year, the reluctance to suppress opium grows until now the possibility has infinitely receded, despite the protest of China and the censure of public opinion. Granting all legitimate difficulties that stand in the way of suppressing opium in the Powers' colonies, the time is long over-due for them to carry out the obligations they undertook under the Hague and Geneva conventions. What the

foreign colonial governments need is the will to suppress opium, and what has been the obstacle in that path is the excessive revenue derived from the opium traffic. The following figures will perhaps account for the reluctant attitude of the colonial governments concerned towards suppression of opium:—

Opium Revenue of British Far Eastern Possessions for 1928:—

Straits Settlements	\$12,322,263
Federated Malay States	11,782,128
Kedah	2,052,564
Kelantan	435,848
Trenggana	291,570
Perlis	206,508
Johore	4,224,465
Brunei	79,447
British North Borneo	93,498
Sarawak	951,118
Hongkong	2,582,101
Total ..	<u>\$35,021,510</u>

The opium revenue forms a principal part of the total receipts of the colonial governments. For instance, the total revenue of the British Straits Settlements for 1928 was \$38,092,221, of which \$12,322,263, or approximately one-third, was derived from the opium monopoly. The estimates for 1929 place the total government revenue at \$34,099,833 and the opium revenue at \$12,250,000, while the estimates for 1930 place the former at \$36,066,168 and the latter, \$12,750,000. Of course this state of affairs is not peculiar to the British possessions but is true in all places where the monopoly systems are in force.

It is conservatively estimated that 20 per cent. of the Chinese population in British Malaysia (both Straits Settlements and Federated Malay States) are addicted to the opium habit. According to the latest estimate, the Chinese population there approximates 2,000,000 so there is a total of about 400,000 Chinese addicts under the British flag. Of this number no less than 70% acquired the habit locally, this fact having been testified to as early as the Malaya Opium Commission of 1907-8.

In my opinion, the chief reason, if not the only reason, why the thousands of Chinese in British Malaysia acquired the habit locally is that THERE THE SMOKING OF OPIUM IS LEGALIZED. Most of the Chinese emigrants to the South Seas are from the poorer classes who leave their home country to seek a living abroad. There cannot be the slightest bit of doubt that were it not for the existence of the monopoly system, these people whose first concern is to earn their daily rice, would not dare to contract the evil habit, thereby thrusting themselves into the clutches of the law. With the legalization of opium the situation is

different. Opium is smoked as a pleasure or as a relief from physical fatigue.

It is a curious fact that while the foreign colonial authorities are fully alive to the evil effects of opium among Europeans, they still pretend to ignore the same effects among the Chinese smokers. Opium is legalized not for all nationals in the Powers' colonies but, with some exceptions, for the Chinese only. Thus in British Malaysia, the authorities have prohibited smoking among the Europeans and natives, while at the same time selling opium to the Chinese. According to the report published by the Malaya Opium Committee in 1924, regulations were in existence prohibiting the direct sale of opium to the Malay natives and the buying and smoking of opium from government licensed shops by any person except a male adult Chinese. In the Dutch East Indies, too, smoking by Europeans is prohibited, although Chinese and natives are allowed to smoke.

Since then, however, certain "innovations" have been made by the British authorities, which are widely advertised throughout the world. At present, Chinese smokers are required to obtain smoking permits. But, as a matter of fact, they are readily issued at any one of the government licensed opium retail shops or smoking rooms just for the mere asking. The applicant is not examined by a qualified physician to show whether he is a regular addict or whether he is merely beginning to take opium as a pastime and therefore should be refused the permit. The permit does not bear the photo of its holder and is good for all places in the British Straits Settlements and Federated Malay States.

The supposed rationing of Chinese addicts is even more farcical. The regulations provide that no smoker is allowed to buy at one time more than 250 packages of opium, each of which usually contains 3 Chinese *fen* in weight and costs 40 cents in local currency. Obviously no smoker ever needs such a generous amount of opium and few are rich enough to pay \$100 a day for opium. Furthermore, the regulations do not state how many times a day a smoker is allowed to buy opium from the opium shops, so one may buy as many times a day as he can afford.

As a matter of fact, the Government is actually encouraging people to buy opium in bigger quantities. Retailers are allowed to sell opium at 45 cents per package of three *fen*, five cents more than the government price. A tin of opium containing in weight 3 *chien* (30 *fen*) of opium is sold by the government at \$3.90 which represents a saving of 10 cents over what the people have to pay if they buy in smaller packages. Also, the foremen in various factories and mining camps are helping to sell among the workers. All these things are done contrary to the government regulations but the authorities pretend to know nothing of the situation.

The legalization of opium in the Powers' colonies is thus exclusively intended for the Chinese and it is upon their misery that the enormous revenue is being annually derived. In Singapore alone 8,396,800 ounces of Indian and Persian opium was bought by the government in 1927 for local consumption, while 10,616,320 ounces was transhipped through Singapore to various colonies, not counting the opium purchased by their governments from Persia and India direct. Of these amounts, worth approximately Mex. \$400,000,000 according to the market value, it is doubtless that 95 per cent is consumed by the Chinese. Similarly in the Dutch East Indies, where the natives are allowed to smoke, 1,600,966 ounces of opium was consumed in 1923, of which more than 75 per cent was smoked by Chinese addicts.

Whatever might be the facts regarding smuggling, they are not sufficient as an excuse for the Powers to shun the obligations to which they subscribed in the Hague and Geneva conventions. In this connection, it may be pointed out that the Philippines is almost as near to China as any of the Powers' Far Eastern possessions. But, instead of establishing a government monopoly, the American administration there has prohibited opium since the territory was acquired from Spain. What America has done in the Philippines, Great Britain can also do in her Settlements and the Federated Malay States, Holland in the Dutch East Indies, Japan in Formosa and the Kwantung Leased Territory and France in Indo-China. The Problem of opium suppression in the Powers' colonies is therefore essentially a problem of will versus revenue. Have the colonial governments the courage to abandon the huge revenue hitherto derived and founded upon the misfortune of an alien people, or have they not?

To sum up, the opium problem in China may be separated into two parts. On the one hand, there are problems which China alone can solve. On the other hand, there are problems which can be solved only with the sincere cooperation of the foreign governments. The extermination of poppy is no doubt China's own problem. The policy now adopted by the central government is a sound one, and it is hoped that with the gradual establishment of order in the country the co-operation between the people and the central government in suppressing opium will bear better fruit. At any rate, the Chinese people will not fail to exert every bit of pressure upon their government to achieve the goal of absolute suppression, and the anti-opium movement in China will persevere until that aim is achieved. But as regards the manufacture of narcotic drugs, cooperation is needed from the Powers, for the simple reason that China does not manufacture them. And unless that cooperation is made effective, a victory over opium will mean a corresponding gain for its allied drugs, and the Chinese battle against opium will be but a vain attempt. Ever since its existence of five years,



"MEDICINE FOR THE ELIMINATION OF THE OPIUM HABIT," CANTON. IN REALITY AN OPIUM DEN UNDER THE AUSPICES OF THE GOVERNMENT OPIUM SUPPRESSION BUREAU.

Photo by Robert F. Fitch.

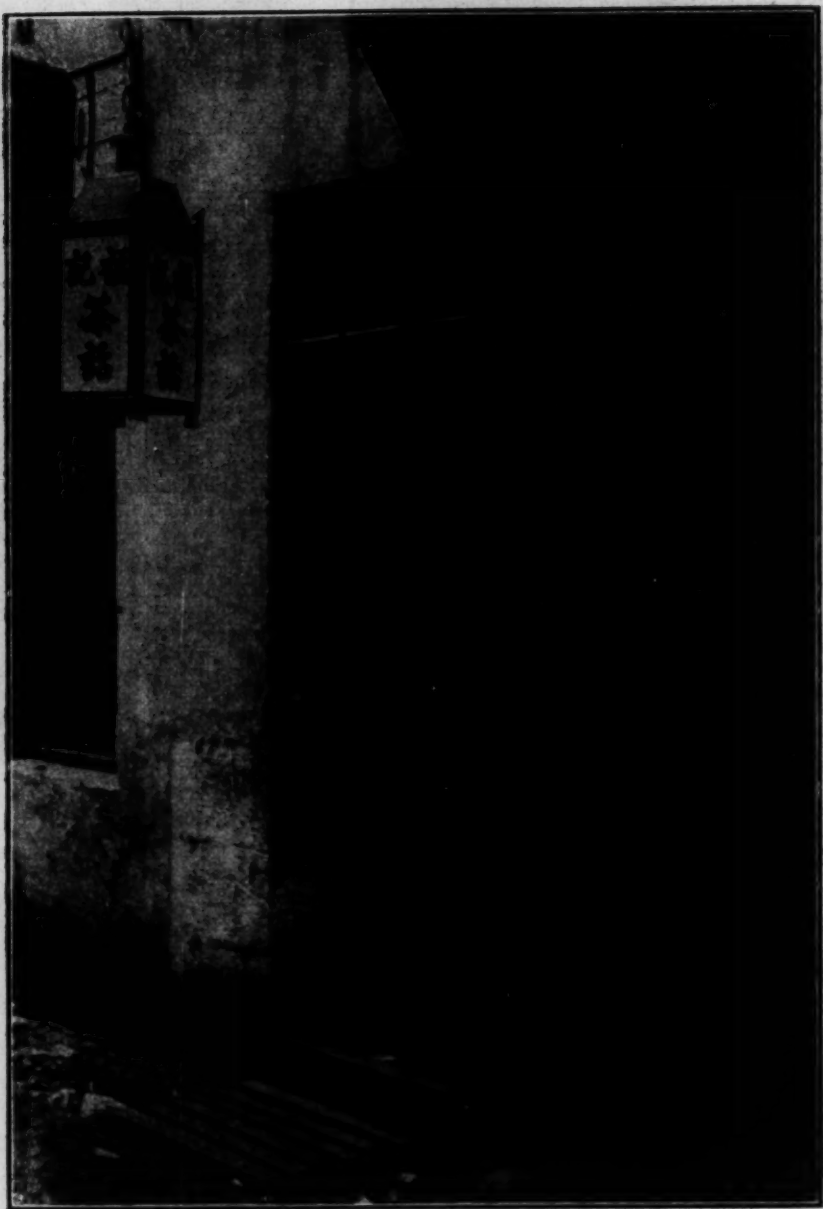


Photo: Robert F. Fitch.

"TEA TALK SHOP OF THE SIGN OF HAPPINESS." MACAU.

AN OPIUM DEN.

the National Anti-Opium Association has made vigorous fights against the opium traffic and built up a strong and manifest public opinion with regard to opium suppression. It has come to be a growing and promising movement which commands respect from both the Government and the people. Realizing the urgency and importance of this question, the Association recently committed itself to another five-year program, a very ambitious project for the eradication of this great evil. The Association's method is chiefly educational, aiming to reach every class of people, including the illiterates. It is gradually building a force, which will stand for law enforcement. It employs three weapons, namely, investigation and gathering of facts, amelioration of addicts, and world-wide publicity. With its millions of supporters and thousands of sympathetic bodies, this Association will strive to fight to the last, which is the aspiration of every Chinese, who cannot tolerate any longer the bondage of this inhuman scourge. We appeal for the cooperation of all well-wishers of China in every land.

The Destroyer

ROBERT F. FITCH

I WELL remember a chain of incidents happening about fifty years ago, when as a child in the home of my parents, who had built the first semi-foreign residence in Soochow, there was a next door neighbour who was an addict to the opium habit. He had a wife and several little children, and before his cottage were several mow of land which were cultivated by him and yet showed obvious signs of neglect. Most of his time was spent in sleep under the influence of the drug by which he was enslaved. When he awoke he was so incapacitated for work that his farm was neglected, his family did not have enough to eat and often the craving was so strong that he became violent and beat his wife and children to make them bring him more opium. They did their best to cultivate the farm and many a time tried to borrow from their neighbours in order to satisfy the desires of him who was both slave and tyrant.

It is very interesting to note how widespread is the impression that the opium habit is something that may be condoned. There is the general idea that the drug is comparatively harmless, that there is a great difference between its influence and that of drink, that the result is simply a mild form of self-indulgence on the part of the smoker without any particular injury to himself or to others. This conclusion is based upon the appearances which attend the habits and environment of the addict, but do not represent the actual facts which

are not so easily detected. It must be admitted that the evil effects of opium smoking are still less evident with the rich. They have enough to spend not only for necessities but for luxuries, so that an addict may not necessarily impoverish those who are dependent on him. But his example in the long run may destroy the morale of his family and his children. With the poor, however, the results are disastrous.

Even in my boyhood days it was fairly easy to discern the coolie who was addicted to opium. His body fluids were more depleted, his frame was more emaciated and in almost every case his clothing was exceptionally worn and ragged. He never gave himself enough of nourishing food, of suitable clothing and if he had a family the least said of them the better.

There is too much of a tendency to study the effects of a drug on the addict alone without regard to the major consequences. The millions of women and children who have paid life-long penalties of want and suffering through forced dependence upon opium slaves, would, if they could make their sorrows known, make it impossible for the world to rest in peace. To indicate the terrible economic effects alone upon men who smoke opium one might mention the fact that when Soochow first organized its police force with modern uniforms and modern discipline, 85% of the newly enlisted men had to resign their positions within 48 hours, because physically they were unequal to the daily requirements of the ordinary policemen on their beat. These men were all opium-smokers.

About forty-five years ago I was taken by my father one night to visit an opium palace in the International Settlement. On the ground floor was a large and long corridor lined with divans on both sides, filled with men and women smoking opium, with the air so dense with smoke that it was difficult to see from one end of the room to the other. On the second and third floors there were rooms for groups whose means were better than those who came to the corridor below. The fourth floor was elegantly furnished, divided into rooms and apartments for the families of the rich. I well recall entering one room where recently a wealthy couple had died. They had given their fortune to the opium management on condition that during their remaining years, on until death, they should be continually waited upon and supplied with food and opium. There they had slept and smoked away the hours that might have otherwise been spent for the good of others in an existence that for them was their preparation for eternity.

The numerous small ebony doors attached to the room in which they lived were inlaid with mother-of-pearl, made at a cost in those days of \$60 per door. Even if this couple through their smoking of opium could perchance have harmed no other lives their conduct involved a prostitution of wealth which might otherwise have conveyed blessing

instead of the sleep of death. Opium was cheap in those days, there were then large areas in China where it was so generally cultivated that it was claimed in some of the provinces three-fourth of the farming population were addicted to the habit.

In the palace to which I made reference there was a complete change of personnel every two hours and at the beginning of each period several hundreds could be seen filing in while others were departing. I well recall seeing several young mothers who could only have been recent brides, carrying their first born infants in their arms while they toddled on their lily feet to these palaces of indulgence and of happy dreams!

During this last winter the opportunity was afforded me of going South to study opium conditions, especially in Canton and Macao. I also visited Swatow, Amoy and Hongkong. In Swatow and Amoy the opium dens were being run without restraint, entirely open to the general public and apparently under some system of license from the Government. This was equally true in Canton, on the side-streets, in the main sections of the city proper, also in Honam and in Fati. I visited many of these dens in person and photographed a number of them. In some sections the entire length of a small street on both sides was given over to this traffic. The entrance of each den was generally hid from the gaze of those who passed, by a double curtain. At each entrance, in large characters were written 戒煙藥, meaning: "Medicine for the Elimination of the Opium Habit."

On passing through the curtain I saw long rows of divans on either side of the room on which were men smoking opium with the old-fashion opium-pipes, in the customary manner.

One of these dens which I entered is pictured in this issue of the RECORDER. In the midst of a street of such dens there was generally placed an Opium Suppression Bureau sub-station, apparently occupied by police, whose business it was to watch the traffic with which they were surrounded and to exact the customary toll.

I was told by one well-qualified to give this information, one who had made a special study of this subject and who formerly had done some service for the Government in connection with this investigation, who told me that the monthly revenue of Canton was \$7,000,000 of which \$4,000,000 came through the Opium Suppression Bureau and the Fan-tan Gambling monopoly. This would indicate that over 50% of Canton's revenue is from vice.

The Canton Government originally proposed to abolish opium as from January 1st, 1930, but because of the invasion of the Province from Kuangsi under the leadership of Chang Fa-kuei and the extraordinary military expenditures required to resist this invasion, the Government had decided to postpone the abolition of the opium dens until July 1st, 1930. Whether it will do so at this time is equally problematical.

It was estimated that the struggle last autumn with Chang Fa-kuei cost the Government \$50,000,000.

The situation for the Canton Government has been a most desperate one. Her experiences with the Communist uprising in which much property was destroyed and when many of her people were ruthlessly murdered has made her fear the invasion of Chang Fa-kuei and his troops. He and his men have been regarded as in league with the Communist movement in China. A repetition of Canton's former experiences would be terrible to contemplate. The Government probably argues that in making a choice between two evils, the lesser must be made. That is, that the maintenance of opium dens in which a large income is taken from the more degraded sections of the population is to be preferred to an invasion of the province and of the city and of turning over of helpless thousands to fire and sword.

It is quite possible that similar reasons exist both in Swatow and in Amoy for the continuance of the opium traffic. Because in the hinterland of these two cities banditry is rife. The curse of it all is that the bandits in the interior also exact their toll of the opium that is carried through their districts, so that both sides in fighting each other depend to a considerable extent upon opium, except that the bandits with their lesser opium income must also depend upon murder and loot.

Perhaps the worst vice center in Asia is in the island of Macao, distant from Hongkong by about four hours of travel on a coasting steamer. The island is beautiful in its setting. It has splendid roads and a charming contour of coast, of low hills, valleys, and level foreshores. Every vista from almost any spot of the island is a delight to the eye. It has beautiful parks, but its true greatness can only be associated with the more distant past when Portuguese pioneers were famous for their courage and their daring! Its main street, in which are its principal shops, stands out in sad comparison with what would be the main streets of any population of the size of Macao. The shops indicate the absence of financial enterprise and business conditions based upon sound economic methods. On both sides of the principal street are to be found scores of resorts of vice, block after block of brothels, opium dens, gambling dens, and pawn-shops, the latter a convenient aid to men who are so lured by the requirements of self-indulgence that even their clothing and their possessions must be surrendered for a poor equivalent in cash.

I was in Macao just at the time of the Chinese New Year. A Chinese friend who had formerly lived there advised me to visit the place at that season. In this period of leisure, thousands upon thousands of Chinese come from Hongkong and Canton and throng its main streets for several blocks, so that passage is sometimes difficult. The streets are crowded with gambling tables for which, of course, a license

must be paid. During the day time, and especially at night on into the late hours of the morning gambling is constantly going on.

Even one of the main Church benefactions of the City is said to be supported by a system of lotteries. During this last winter when I visited Macao, the crowds on the streets were somewhat less than in former years for two reasons: first, the winter was unusually cold, colder, it was said, than any winter for the past forty years. The second reason was that in the matter of vice Canton is now an open competitor with Macao. The cruder opium that is sold in Canton costs \$3.50 an ounce, whereas the Hongkong opium, which is much more refined costs \$14.00 an ounce. This price competition has also tended to reduce the number of recent habitues in Macao.

Opium in Macao is handled through a Government license Bureau. The writer was told of a recent opium official who applied the official stamp to opium who received \$90.00 a month's salary, who had also one of the largest establishments in Macao, an expensive limousine, and about fifteen servants. About eight years ago the Macao Government was said to be limited to 300 cases per annum of opium. The value of this opium would be ordinarily estimated at one and a half million dollars (\$1,500,000). At that time the opium monopoly was paying \$6,000,000 a year. A year ago I was informed that the present opium monopolist was paying \$1,200,000 for his license.

I was in Macao shortly after the visit of the International Opium Commission and was told by a number of people that the Government had given very careful instructions to various organizations, which I hesitate to mention, as to what kind of replies they should make when questions might be put to them by the Commission. When vice is so general it is no wonder that careful coaching is needed as to the information that may be doled out.

Fantan, a gambling game, was formerly played in about twenty-eight dens. There are now somewhat less than twenty places devoted to this sport. In addition there are many lottery shops. The Fantan monopolist was indicated to me as I passed him on the street, and I took two photographs of the two residences which he occupies. He is said to pay \$3,400 a day for his license. His contract is for five years at a time. In the eighteen years in which he has continuously served as head-monopolist of this sort of gambling he is said to have secured over \$3,000,000 in profit. It is a sad comment regarding the Island of Macao, that although the Roman Catholic Church has great influence and authority in public affairs, it would seem to have remained almost silent in the midst of this wholesale display of vice. Some of the most consecrated men and women that I have met have been in the Church of Rome, but it would seem in this terrible, widespread exploitation of the bodies and souls of men that a Church

which professes to follow the example of the Crucified would not only have one here or there who would lift up his voice in protest, but that through the past many years of Portuguese occupation the Church would have welcomed its supreme opportunity through her devoted sons and daughters, to war against those vices which seem to be the main economic support of the Government of Macao. Have we not as Christians for our first responsibility to strive to do our small part in answering the first utterance of our Lord's prayer when He said: "Thy Kingdom come. They Will be done on earth as it is in heaven."?—First, earth then heaven.

In one of the Government Houses of Macao there is an inscription which translated into English has this meaning: "This City is Sacred to the Holy Name of God, There is None Other More Loyal." Yet, until the recent competition from Canton which has reduced Macao's vice income probably to about 80% it is reported that its former and quite recent income from vice approximated 90%. I cannot vouch for the accuracy of this report, but I can say that block after block is given to vice and that to one who can see beneath the surface glamour one can find widespread evidence of this traffic in human life.

During my visit in Hongkong I was unable to get adequate information regarding the opium traffic. It would seem that opium dens cannot be conducted openly. Their maintenance is contrary to the law. I tried to find some places to photograph but was unable to do so because those who knew their location were afraid to guide me to suitable positions. They claimed that these places being conducted clandestinely and hence contrary to law, had in their several neighborhoods groups of desperate characters who not only would give instant warning to the den owner in case of a possible raid but would not hesitate to beat up anyone whom they suspected of giving such information as would involve this traffic. This much is to the credit of the Government. On the other hand there are several distributing agencies where opium is sold to the public. According to law, minors are supposed to be prohibited from making purchase, but there seems to be no restriction as to the amount that may be purchased by adults. These purchasers may take the opium to their homes, to boarding houses and to hotels where they can be seen freely indulging in the pipe. Many of the more intelligent of the Chinese population claim that many of their youth are newly contracting the habit and that there seems to be no diminution in the indulgence in this vice.

I was in Hongkong just before the visit of the International Opium Commission and noted that the Government Opium Refining Plant had just been removed from its former location, but to what other place I could not in my limited time discover. While in Hongkong the restriction placed upon the use of opium is far better than in most of the

cities of China today, nevertheless it is not equal in theory to the restrictions placed by the Japanese Government upon the use of Opium in Formosa.

It was my privilege to go the length of the Island of Formosa on this same visit during this past winter. Everywhere I saw evidence of the marvelous enterprise of the Japanese Government. It has established splendid hospitals. Through its banks it is financing wonderful enterprises throughout the entire island. It encourages every form of industry, hence the Government is deeply concerned with the success of industry. I saw no beggars. I was told that if a man were dismissed by his employer, it would be no case for dejection for him because he would fully expect by next morning to have another position. As an example of the Government's encouragement of business enterprise one may mention the fact that a telegram can be sent to any part of the Japanese Empire including Korea and parts of Manchuria for five sen an English word and two and a half sen a Japanese word. A one-thousand Yen postal order, I was informed, could be sent at a cost of five sen. The entire island is teeming with industry and the Government is now completing a system at a cost of \$50,000,000 for the electrification of the entire island through the conversion of water power into electricity.

It may be said that the Government has had in theory a method for the restriction of the opium habit that is more ideal than any other method of control, short of the absolute prohibition which several years ago was carried out quite effectively in China. According to this theory every confirmed addict must be registered, those who are beginning the habit must give up the use of the drug. Registered addicts are allowed only a limited amount and the amount of each purchase is entered on their registration cards. No smoker can exceed his allowance. The hope was that as the addicts died off, the drug would be eliminated from the Island. In the magazine entitled: "Japan To-day and To-morrow" in one of its issues in the year 1928 there appeared the following statement: "In September 1899 there were 169,064 opium smokers. By the end of 1927 there were only 29,043 opium smokers. In 1890, 54,741,600 monme of opium were consumed. In 1927 only 9,932,400 monme of opium were consumed." A monme of opium was considered to be .1235 ounces. The hope was expressed that after a further interval of twenty more years there would be no more opium smokers in Formosa.

When I was in Formosa many well-informed Chinese claimed that the use of opium had not lessened. It was also claimed that two out of 3 addicts were not registered. My visit in Formosa was shortly before the visit of the Anti-Opium Commission and it is interesting to note that in January, 1930, the Japanese papers in the Island reported

the registration of thousands of new addicts. The object of this probably was to make their records confirm more closely to facts. This evidence would seem to indicate that there is a serious question as to how much progress the Formosan Government has achieved in the elimination of the opium drug. Any system of restriction and control introduces and makes possible the temptation to graft and to clandestine selling, especially on the part of sub-agents and perhaps on the part of a few in the Government who are more highly placed. The problem for the Japanese Government in Formosa is not an easy one, since there are thousands of Chinese coming to the island who doubtless were addicts before their arrival, who desire no restriction upon their personal use of opium and who are willing to pay handsomely in some cases for the privilege of being addicts without being registered. This is a temptation which the ordinary dispenser of drugs cannot resist, and is easily paralleled by the practice of bootleggers and of men even more highly placed in the States.

The culpability of the Japanese in connection with the opium traffic seems to be especially in evidence in the North. Let me quote from part of a letter written by a Chinese friend who is well-known not only in China, but especially in the States. I have every reason to believe in the correctness of this testimony. He says,—

"I entered Manchuria through the Japanese port Dalny. Travelling on the same boat from Shanghai were members of the Opium Commission sent out by the League of Nations to investigate the opium situation in the Far East. Opium is publicly sold in Dalny by the local Japanese Government. In the city of Dalny there are licensed opium dens open to all who want a smoke. Even in some of the public restaurants, the dining rooms are equipped with opium divans as well as dining tables. In one of these restaurants, I inquired if there were any restrictions about opium smoking in the establishment. I was told that there were no restrictions and that if I wanted, I could have my smoke before my dinner! A docile drugged people is easier to rule than a virile drugless people. I can understand the Japanese Government's resorting to such measures to tighten their grip on the native population in the leased territories under their control. But what covers me with shame is to see the moral weakness of my own people in not resisting this deadly drug so openly offered to them by their Japanese rulers.

The day I landed in Dalny, the city was placarded with posters exhorting the people not to smoke opium and elaborate precautions have been taken by the authorities to keep the buying and selling of opium in the background. This is done for the benefit of the Opium Commission of the League.

Here in Kirin, the opium situation is refreshingly different. The Governor of the Province, General Chang Tso-hsiang, has pursued a

consistent policy of opium suppression. Except in hidden spots in the forest belts and mountainous regions, not easily accessible to the arm of the Government, no poppy is planted. Stringent laws are in force against opium smoking and the drug traffic. Only a few days ago, several high officials were cashiered by the Governor because of connivance with opium smugglers. In the two remaining provinces of Manchuria, namely, Heilungkiang and Liaoning, opium is still grown in parts and the anti-opium laws are not as strictly enforced as in Kirin."

It is refreshing to note that in at least a small part of China there seems to be a sincere attempt to carry out a policy of Opium suppression.

The Yangtze valley presents a vast area with almost unlimited resources with but little restriction to the Opium traffic. In the "North China Daily News" appears a communication from one of its correspondents in Kueichow, dated May 6th, 1930, in which he says:—

"What has hitherto been known as the Bureau of Military Supplies (or Funds) is now called the Bureau of Opium Prohibition. It sounds good but I am afraid that is all that is good about it, for it is the centre to which all opium "fines" are taken and these "fines" are really a kind of land tax which has to be paid by all farmers quite irrespective of their cultivating opium or not.

I am at present on a journey and I have noticed official proclamations stating that the Kueichow Government is demanding the sum of \$120,000 opium "fine" from the particular hsien this year and each district is notified how much it has to pay. When it is remembered that Kueichow has 81 hsien and that each hsien has to produce a fixed sum, according to its size, wealth, etc.—it may be believed that the Government draws a very handsome revenue from its opium "fines." But when will Chinese Governments learn to be straightforward in their dealings with the people?

Opium is now being gathered and there are no indications yet of any determination to suppress the habit. When it is seriously taken in hand the task is likely to be far greater than when the Manchu Government tackled the matter."

Another writer in this esteemed contemporary tells of conditions in Szechuan from whom I would make a few quotations describing his experiences and observations:—

"He is now in Szechuan Province and if he has not already succumbed to the fumes of opium smoke which come up from the Chinese passengers' quarters at all hours of the day and night, he is captivated by the broad and seemingly endless fields of waving red, pink and blue flowers that stretch on every side—poppies.

They grow in well cultivated fields on every hill side and nothing can be prettier than a wide expanse of red poppies in bloom, swaying to the gentle breeze, the whole field moving in unison, with the general scheme of cultivation being to intersperse broad spaces of poppies with wheat, millet and other foodstuffs until the whole looks from a distance like a patch-work quilt on Gargantuan proportions.

And again one finds in Chungking opium smoking shops on every hand, running with the full knowledge of the officials, obviously, for they are merely stores on the public thoroughfare with but a brief dirty curtain to serve as a doorway and guard from the gaze of the curious.

But among the natives there are none curious for they exist in such profusion as to make practically every fourth building occupied as an opium shop.

The writer was curious and entered several places where the scene was almost universally the same. A frightfully dirty interior, rows of bunks occupied by filthy smokers and the air almost deadening to the senses in the density of its smoke.

Always a smiling proprietor who extended the courtesies of the establishments and never were the inhabitants showing the slightest interest in my quest. The blinking lamps occupied them to the exclusion of everything else and one cannot but wonder what the future of Szechuan will be if the evil is allowed to continue unchecked.

But what one sees on the public thoroughfare does not mean for a moment that the curse is confined solely to the lower classes. From personal observation it would seem to be almost universal.

I went to a swagger tiffin party given by an official high in the government and at its conclusion after the politics of the hour had been discussed, a smiling hostess suggested that I might find repose in the pipe that makes one forget the political circus that is China. A dozen of her guests accepted and they were not all Chinese. But these fields of cultivation along the river—they bear closer inspection.

On each side of me stretched the poppies and across the river they rose up the sloping hills to disappear in the gathering dusk....

On the beach I found three large bamboo huts in full operation with every bunk having an occupant. Many of these were soldiers and I was offered a trial for ten coppers which would give one enough gum to assure a pleasant respite from the toils of the day.

Continuing down river it was to be supposed that certain of the Chinese passengers and crew would attempt to take opium with them and the usual ship search was held. It produced two small packages of perhaps one pound each which had been hidden in a box full of coal on top of the wheel house next to the stack. Of course no one knew anything about it and it was turned over to the gentlemen of the Opium Suppression Bureau at Ichang."

I was told by an eye-witness that the opium confiscated at Ichang is thus designated: 違禁物品送省焚毀 which means: "Prohibited Material to be Forwarded to the Capital (Hankow) to be burned." It is evident that vast quantities of opium are being freely shipped down the Yangtze to Hankow and from Hankow to Shanghai past Nanking, the capital of the Country. This opium is being shipped on Chinese bottoms, especially along certain lengths of the Yangtze, and again more particularly on foreign bottoms along other sections of the Yangtze. On some of the foreign ships there is a serious effort on the part of the foreign officers to prevent the smuggling of opium. It is equally true that some of these foreign shippers are conniving for the sake of graft in this effort at smuggling the drug. There are also certain places on the Yangtze where it is unsafe even for foreigners not to cooperate in the transportation of opium.

The National Opium Suppression Bureau in Nanking is supposed to have full powers given it for the suppression of opium. It is equally evident that its hands are tied because of the present civil war and military exigencies. Either the Central Government is unable to prohibit the traffic or does not wish to do so. It was recently reported that 34 Nanking Government Employees were dismissed after the National Opium Suppression Committee had reported these men as found to be confirmed opium smokers. Of this number 28 were on the staff of the Shanghai-Nanking and the Shanghai-Hangchow Railways: 5 in the Nanking Municipal Government and one in the Ministry of the Navy. But these cases of discipline refer only to subordinates in Government service, whereas one hardly hears of one high in authority being held accountable for the existence of a traffic which is practically subject to no restraint, in an area where the Central Government might act if it so desires.

But again we have the spectre of those terrible alternatives. The Central Government desires to unify the country, to destroy the forces that are opposed to unification and also to suppress banditry. Without adequate income it cannot do this. It believes that China's internal and international problems can not be solved until national unification has taken place, that without a strong Central Government extending its sway over all the provinces there will be a continuance of civil war and a further extension of banditry. This might also include a further extension of opium throughout the country. Therefore, it is evident that there must be some kind of income accruing to certain men within or allied to the Central Government. The alternatives are terribly balanced. The situation is so desperate that those who observe and regard these facts should be thankful that they are not in positions of responsibility. As long as there are widespread banditry and a state of civil war it seems almost impossible to avoid the resurrection of the

poppy fields of China. But this does not excuse the nations of the West for adding to the evils of opium the yet greater evils of opium derivatives. Opium and its derivatives are "The Destroyer," and those who take part in this traffic are "The Destroyers,"—of Humanity.

The National Anti-Opium Association and Its Program

H. C. CHEN, Secretary of the National Anti-Opium Association of China

FEW social welfare movements in China have attained such dimensions as the movement against the drug menace. Ramified almost into every province, it is now supported by about 600 local organizations with a total membership of 150,000 people. Wherever the movement has penetrated efforts are made to curb the drug evil by anti-narcotic education, cure of drug addicts and vigilance over governmental action at opium suppression.

The first step to organize the anti-opium movement by the Chinese people was taken in 1924 when the National Anti-Opium Association of China was formed by some forty leading organizations in Shanghai. These constituted the nucleus around which has been developed, in the course of five years, a strong national opinion against opium and its allied drugs.

Throughout the years of its existence the Association has been fighting the drug evil in three ways, namely, by anti-narcotic education and wide publicity, careful investigation of drug conditions, and agitation for the establishment of drug amelioration hospitals. In the field of anti-narcotic education the Association has found unlimited opportunities. Such education is being pushed by every available method. For years the Association has been publishing anti-opium periodicals and pamphlets which are widely circulated among all classes of Chinese. Liberal use is made of posters, of theatrical shows, lantern slides, moving pictures, lectures, and so on, in order to reach all, including the illiterates.

Under the auspices of the Association the National Anti-Opium Week is observed annually in hundreds of cities, towns and villages. Through the annual observance of this occasion large numbers of supporters have been won and an increasing volume of public opinion has come to the support of the movement. In the spring of 1929 the Association started the National Anti-Narcotic Educational Itinerary Campaign. The campaign was held in 12 cities, namely, Shanghai, Soochow, Ningpo, Hangchow, Kiukiang, Nanchang, Wenchow, Shenyang (Mukden), Harbin, Kirin, Wuhu and Anking. Almost 600

public organizations in the different cities took part in the meetings, while the total in attendance was over a million. In view of the striking enthusiasm the campaign received in the different places as well as its educational value, the Association has decided to continue the itinerary campaign regularly every year.

In regard to the rehabilitation of drug addicts, the effort already made in this direction cannot but be regarded as a mere beginning. In view of the huge distances in China and the tremendous number of drug addicts, the existing facilities where they can procure medical treatment are most inadequate. For years the Association has keenly felt the need of drug cures, which is also obvious to those familiar with the opium situation in this country. It has been generally felt that China may well take a leaf from the history of opium and drug suppression in Japan where the excellent services provided by government and society for the amelioration of addicts are in a large measure responsible for the disappearance of the evil.

In this important phase of its work the Association regrets that owing to financial limitations, the burden cannot be assumed by itself. All that the Association has found possible to do is to invite opinions from medical experts on the treatment of addicts, to examine and investigate opium remedies in the market and to interest the public in the establishment of hospitals or amelioration farms for addicts. At present an effort is being made to raise funds for a Drug Cure Research Institute in Shanghai which, besides treating addicts, will carry on research for the best and most reliable means of treatment. The Association is also supporting a general agitation in the country aimed at securing from the government a legislation which will set aside all fines derived from opium cases for the purpose of establishing medical facilities for drug addicts.

The Association is grateful to the China Medical Association for its generous consent given in 1928 to the request which asked all missionary hospitals in China to provide facilities for treating drug addicts. Since the winter of 1928 more than 500 addicts, through the recommendation of the Association, have been given treatment free of charge. The Association also notes with satisfaction that in almost every *hsien* district in Manchuria,—where the uncontrolled traffic in opium and narcotic drugs in Japanese administered territories have resulted in thousands of addicts,—there is an amelioration farm for their treatment.

In its activities the Association has been faced with the great inconvenience caused by the lack of reliable data and the difficulty of collecting them. To overcome this serious handicap the Association has annually conducted investigations in various parts of the country. Though the results of the investigations are far from being comprehensive, they furnish first-hand knowledge on the real situation of the

country. Of opium production the Association made four investigations. The first investigation was undertaken in 1924. In 1926 the Association sent two special delegates to Honan and Shensi to investigate opium conditions. In March 1928, the Association made another investigation of opium production. In May the same year the Association sent a secretary to North Anhwei where the growth of poppy was rampant. In 1929 the Association dispatched secretaries to Manchuria and Chekiang to investigate the spread of narcotic drugs, the use of which had become very prevalent in these provinces. Besides, the Association has been making numerous investigations of opium remedies on the market, of the number of drug addicts and of the results of opium suppression. The results of the investigations are included in the Anti-Opium Year Book published annually by the Association.

The cultivation of international understanding with respect to the opium problem is another matter upon which the Association lays great emphasis. For just as a strong national opinion in China is required to ensure effective suppression of opium by legislative measures, so a strong international clamor is needed to bring about effective limitation of drug manufacture by the governments concerned. There are particularly two things to which the Association has sought to direct international attention. First, unless the output of opium derivatives is reduced to legitimate requirements the progress of the campaign in China, as conditions in certain localities have already shown, will be marked by a corresponding increase in the influence of dangerous drugs such as morphia, cocaine and heroin. Secondly, the government monopoly of opium as maintained in the Powers' colonies in the Far East is justified by the most flimsy excuses; it operates to the detriment of thousands upon thousands of Chinese workers whose ignorance is exploited as a source of revenue; it is in violation of all principles of human justice and should at once be abolished.

The Association is glad to mention here that at its request the different national sections of the Women's International League for Peace and Freedom have called meetings to discuss the narcotic problem, at which valuable suggestions were made and important resolutions adopted. The International Women's League, the Anti-Opium Information Bureau in Geneva as well as other anti-narcotic societies in the United States and Canada have been most sympathetic toward the narcotic situation in China and thanks are due to them for their effort to foster international understanding of conditions in this country. With the building of a strong public opinion against opium at home and the creation of an international understanding abroad as to the serious menace of foreign manufactured drugs to China, let us hope she will be able to make simultaneous progress against the twin evils of opium and its allied drugs.

Jesus as I Know Him

CHAPTER VII.

THE CHRIST OF THE CHINESE ROAD

K. S. WANG

EVER since I read "The Christ of the Indian Road" by Stanley Jones, I have been directing my thoughts on "The Christ of the Chinese Road." The reason why I have wanted to make a study of this subject is because I have been constantly keeping in mind three problems for which I am anxious to get more satisfactory solutions. They are:—

(1) Although current Christianity has, in many respects, aroused my doubt and unfavorable reflection, yet as regards the true religion of Jesus—the unveiled and unclouded religion of Jesus—I am still studying and seeking its truth with the hope that from it I may really find the foundation of life and peace and an adequate expression of the abundant life which will enable me to strive for the most real and valuable ideals of life. The problem which goes with it is that whenever we are in meditation, we feel that the Jesus whom we have understood and known is largely from what we have heard and read, and hardly from our own experience of an intimate relationship with him. Therefore in our religious life, we frequently feel inwardly dry and impotent. We try to seek life from day to day in current phraseology such as faith, retreat, sacrifice, service, Christ-likeness, the spirit of Jesus, etc. With difficulty can we grasp a firm, actual reality which will enable us to realize ourselves, to develop our character, and to cultivate active and influential Christian living. Alas, most of the Christians of to-day are colorless!

(2) Those of us who were brought up in the Chinese cultural environment must have been more or less influenced by the philosophies of life as taught by our venerable sages, especially by the rich religious heritage received from Confucianism, Buddhism and Taoism. At a certain stage of my life, I felt most strongly the influence of Buddhism and almost went over to it to become a Buddhist priest. If we were not convinced of the special contribution and the unusual power of the Religion of Jesus, which, because of its unique function, has no adequate substitute in other religions, science, philosophy, ethics, morality or art, our foundation of faith could not be very firm. Then also the impression we leave to our own community, the work which we want to accomplish, the activities which we have been engaged in for years, and whatever we have contributed to the history of Chinese culture, social reconstruction and nation building could not remain in their

unique and permanent position. Every Christian worker must find an answer for this question. Personally, I feel that if I did not first clarify this point of doubt, I could not decide to be in Christian service all my life.

(3) As we study the special contributions which the Religion of Jesus has made to the history of mankind and the various kinds of Christian enterprises which have flourished in China during the past few centuries, we are grieved to witness so much turmoil and bloodshed in modern Chinese society, the amount of suffering which the oppressed classes now endure, and the general immoral, aimless and restless conditions of living throughout the country. Then we survey the people's revolutionary movement—the object of our hope and success—with its difficulties, disappointments, mistakes and complications; then the Kuomintang—China's only hopeful political party—lacking in dominating leadership and centralizing power for good. Otherwise it might be able to fulfill its mission of guiding and saving the people. We are alarmed to hear the report of the work of the communists as to its bloody, destructive and inhuman nature. When we review the appalling conditions all over the country, we are deeply convinced of the necessity of a thoroughgoing program of reconstruction for China, not only in finding solutions for problems concerning the people's livelihood and material development, but also in giving special emphasis to the problems of enriching and cultivating the spiritual life of the individual, of the adopting of a changed philosophy of life, of increasing thought and knowledge, of deepening life, and finally, of character development. With these problems in mind, we may now ask these questions, "What position does the Religion of Jesus occupy in the program of struggle of the Chinese people? How much influence will it (the Religion of Jesus) exert on the struggling Chinese people? What particular phase of the Religion of Jesus shall the Christians and the Christian institutions elaborate and emphasize in order to prove that He is the truth, the life, and the way, and in Him there is sufficient power to vitalize life and to regenerate society?"

The above three problems may indicate in simplified form the background of "the Chinese Road," also my initial interest in, and my psychological background of the study of the subject. Now I am going to tell frankly, according to my crude opinion and understanding, about what I know of "the Christ of the Chinese Road."

(A) In order to know the real nature of the Religion of Jesus, we should base our knowledge on history, reasoning, and experience. In other words, we should directly go into the study of the life of Jesus with understanding and appreciation, and employ the objective and analytical method to confirm the influence of Jesus from the history of mankind. We must not be entrapped by the hereditary,

traditional, prejudicial, superstitious, theological or creedal statement, nor should we continue to seek life in the realm of "the credulous" and "the unknown," thus senselessly wearing the badge of a Christian.

If anyone should ask me the question, "What is the unveiled or true Religion of Jesus?" I can only give him an honest answer as follows: (1) Jesus was an historical character—one who revealed the divine and eternal truth and testified to the gospel of love. (2) The reason why he is worthy of adoration and belief is not due to his virgin birth, miracles, the resurrection of his body and ascension, and the final judgment of the world—these beliefs may contain partial truth when approached from the dynamic and aesthetic viewpoints, but when literally interpreted and used as materials of idolatry or as means of fooling the common people, they are far from the inner spirit of religion. The reason is due to his holy, loving, magnanimous, humble and great personality and his all-embracing, ever-enduring, and self-sacrificing spirit. For only in such a personality and spirit can we explore into the heart of the truth about the Universe and human life and thus make others believe that the final reality of human life is love—the love that pervaded the spirit of holiness and moral struggle; that ennobled the sacrifice on the cross for the world; and that brought about the most harmonious relationship between the eternal truth and the Universe itself. In love there is no selfishness nor self-seeking, no strife nor bloodshed, no personal opinion nor prejudice, and no darkness nor death: but in love only may we recognize the eternal God, the heavenly Father of all men and also may we recognize ourselves as the instruments for revealing the heavenly Father who is the Creator of all things.

The reason why Jesus is constantly drawing people to believe in Him is because of His spirit and character that have become the supreme values of human life. If any religious person is separated from Him, he will feel as if he had lost his comforter and sustainer. Then he will experience all kinds of suffering on earth without being freed from them. As to the second coming of Jesus, we are not a bit concerned. Since He has become the spiritual, moral and legal standard of the human race, anyone who is against Him will be instantly condemned by his own conscience without waiting for the second coming of Christ on the Judgment Day.

In Paul's letters, we can find many inspiring thoughts which may vitalize our Christian life, e.g., "It is no longer I that live, but Christ liveth in me. . . ., Woe unto me if I preach not the Gospel. I count all things to be loss for the excellency of the knowledge of Jesus Christ. . . .and I am willing to be a bond-servant of Christ." According to Paul, Christ is the lord of life, the eternal truth and the only savior of mankind. Whosoever trusts in him whole-heartedly shall be freed

from the power of sin and shall enter into the eternal life of grace and abundance. He who is not a bond-servant of Christ must be a bond-servant of the forces of evil. The only way to escape the bondage of sin is for one sincerely to accept Christ as his Lord. Because of his faith in Jesus, Paul decided to bet his life on it and to present his blood as incense offering so that he might testify to the crucified and resurrected Jesus. For the spirit and character of Jesus Christ have caught root and yielded fruit in him and his knowledge of Jesus was through his direct and personal contact with him. Paul considered it worthwhile to follow Jesus all his life. In other words, what he got was the whole life of Jesus Christ,—he was at one with the whole life of Jesus. He did not superstitiously accept certain writings (as is shown in the bibliolatry of some Christians to-day), nor did he pick up his religion here and there in creeds, ceremonies, traditions and biased opinions; for the essence of Christianity lies in the whole life of Jesus. This life transcends space and time and enters into the closest relationship with the individual life of each of us, and we cannot be separated from it not even for a moment. As to the creeds, ceremonies, canonical writings and polity, they are but means to elucidate and amplify the wholeness of that Life; we may freely use them as references to help us reach the end. The most contemptible thing for us to do is to reverse the order of importance, i.e., to subject the active man, made in the image of God and Christ to ideas of secondary importance.

(To be continued).

The Ancient Caves of Szechuan Province

D. C. GRAHAM

AMONG the many wonders of Szechuan Province are the so-called Mantsu caves. These have been chiseled out of solid rock in the sandstone cliffs, and are said to be found all the way from the border of Hupeh Province to the highlands of western Szechuan. They vary in depth from a few feet to a hundred and thirty feet; and in complexity from a simple, oblong hole to a series of deep caves having a common opening. In some of them there are elaborate carvings.

The most widely accepted theory is that these caves were made by aborigines who inhabited Szechuan Province before the arrival of the Chinese, and that they were used as dwellings. The writer, however, gladly joins the minority, and wishes in this article to present some of the data which he has gathered, which to him seem to indicate that



Picture of Caves at Huang Sha Ch'i on the Min River above Suifu, Szechuan, showing excellent carvings.



The Image of a Fowl found in a cave-tomb near Kiating, Szechuan.



Image found in an ancient cave-tomb near Kiating, Szechuan.



Ancient Chinese cave-tombs near Kiating, Szechuan.



D. C. Graham holding a Han Dynasty brick on which is a carriage similar in shape to one in a cave near Kiating, Szechuan.



Rev. Thomas Torrance, F.R.G.S., holding a Han Dynasty brick on which is a horse pulling the chariot in the other Han Dynasty brick which is held by D. C. Graham.

THESE BRICKS ARE IN THE PUBLIC MUSEUM AT CHENG TŪ, SZECHUAN.



A young woman of Szechuan Province, with her bangs combed straight down her forehead. This style, which is very common among Chinese young women in Szechuan, has apparently existed in West China for two thousand years, for it has been found on an image of a young woman in a Han Dynasty cave-tomb near Kiating, Szechuan.



A Chinese Memorial Arch near Suifu, showing half-braces carved to represent elephants' heads and trunks.

PHOTOS BY D. C. GRAHAM.

these caves are Chinese tombs, and that they were constructed in the Han Dynasty and during the early years of the Three Kingdoms.¹ Incidentally, our study should throw light on the history of Chinese burial customs.

According to reliable sources, the Chinese entered Szechuan Province about three hundred B. C., coming from the north or the north-east, and gradually moving southward.² There are Chinese monuments at Yachow and near Lushan, which show conclusively that during the later Han Dynasty the Chinese were in possession of Yachow. Kiating was evidently in the hands of the Chinese comparatively early, but for centuries after Christ the highlands west of Suifu, between the Yangtze and the Min rivers, were under the control of the aborigines. Suifu was a difficult place for the Chinese to take and to occupy, and still more difficult to protect from the raids of the Mantsus who lived on the high mountains not far away. Chu Ko-liang placed a garrison in Suifu in 225 A. D. For centuries after this the city was included in the Kienwei district, and at various times it was governed from Kienwei or from Nan Ch'i. The name Yong Cheo (戎州), or Mantsu Town, though later replaced by various other names, and finally by Shu Cheo Fu (叙州府), has tended to cling to the city of Suifu until the present day.

If the aborigines made, and lived in, the Szechuan caves, Suifu should abound in them, for it has plenty of sandstone, and was probably the last large city in Szechuan to be taken from the aborigines by the Chinese. There should be fewer caves near Chengtu, Kiating, and Yachow. But the fact is that at Suifu there are only four or five very small caves, while near Yachow and Chengtu there is a goodly number, and near Kiating there are probably thousands of them. The caves of Szechuan are found in the territory occupied by the Chinese during the Han Dynasty and at the beginning of the Three Kingdoms.

Near Yachow there is a memorial arch on which are inscriptions showing beyond a doubt that it was erected in the later Han Dynasty. It has elaborate carvings which give an excellent basis for comparison with the carvings in the caves. In the public museum of Chengtu there are artifacts which were taken from Han Dynasty graves on the Chengtu plain. In the museum of the West China Union University, there are many interesting artifacts taken from the Szechuan caves. These, and about two hundred artifacts, a number of drawings, and some photographs secured in the caves by the writer, furnish excellent materials for comparison.

1. The writer is much indebted to Rev. Thomas Torrance, F. R. G. S., and to Prof. D. S. Dye of the West China Union University, both of whom have for years been studying the caves and their contents.

2. Some of the Chinese histories indicate that the Chinese had contacts with Szechuan from a much earlier date.

The most common design in the caves is a series of circles bridged by quarter-circles resembling new moons. These are conspicuous on the Han Dynasty monument of Yachow, and on memorial arches, shrines, temples and ordinary buildings all over Szechuan, for this design represents the edge of a tile roof. The circles are the ends of the round beams or poles, and the part-circles are tiles such as are used today throughout China.

Another common design in the caves is the brace, which is found in two forms. The first is the half-brace. When the space between two upright posts is bridged by a long pole or stone, on which there is a heavy weight, half-braces are often brought out from the upright posts so as to strengthen the crossbeam. These half-braces, occasionally seen in the caves, are also found on Chinese buildings, both ancient and modern, and on memorial arches.

The regular or full brace, in its simplest form, resembles a pair of slingshot prongs. When a crossbeam bears up a very heavy load, and is likely to break, another crossbeam may be placed a little way below, and several of the braces tightly fitted between the two beams. This adds to the upper beam the strength of the lower beam. There are many of these braces carved as ornaments in the Szechuan caves. There are also several on the Han Dynasty monument at Yachow. The writer has seen many more, some of which are elaborate in design, on memorial arches and in Chinese buildings.

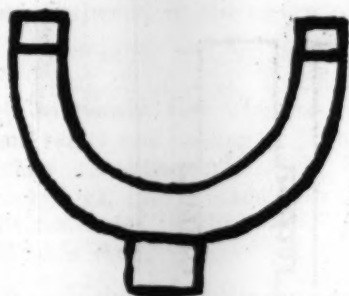
In a cave near the Great Buddha at Kiating there is a carving of a chariot which is drawn by a man. In the public museum at Chengtu are two bricks from a Han Dynasty grave on the Chengtu plain, on which is the design of a chariot being pulled by a horse. These two chariots are quite similar in shape.

Near Kiating, in two different caves, there is one carving of a house, and another of the roof of a house. Both of these closely resemble present-day Chinese houses.

A study of the carvings in the Szechuan caves gives a very distinct impression that they are a part of the Chinese rather than an aboriginal culture.³

The scientists of the future, in determining by whom the "Mantsu" caves of Szechuan were made, and for what purpose they were used, will regard as of primary importance the artifacts actually found in the caves. Do they connect with Chinese, or with aborigine culture? Are the artifacts such as are found in homes, or in tombs? When these questions are answered, it should not be difficult to decide who excavated these caves, and for what purpose.

3. A few inscriptions in the Chinese language have been found in Szechuan caves, which, if genuine, prove that the caves in question were Chinese tombs.



SIMPLE BRACE SIMILAR TO THOSE ON THE HAN DYNASTY MEMORIAL ARCH
NEAR YACHOW, SZECHUAN, CHINA. SUCH BRACES, SOMETIMES
QUITE COMPLEX, ARE FREQUENTLY FOUND IN THE
CAVES OF SZECHUAN.

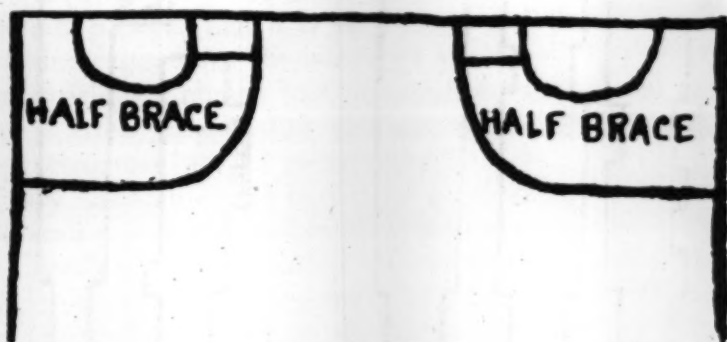


DIAGRAM OF A CARVING IN A CAVE NEAR KIATING, SZECHUAN, CHINA.
A BRACE OFTEN SEEN IN CHINESE BUILDINGS AND MEMORIAL ARCHES.



DESIGN FOUND CARVED ON MANY CAVES IN SZECHUAN PROVINCE.
IT REPRESENTS THE EDGE OF A TILE ROOF.

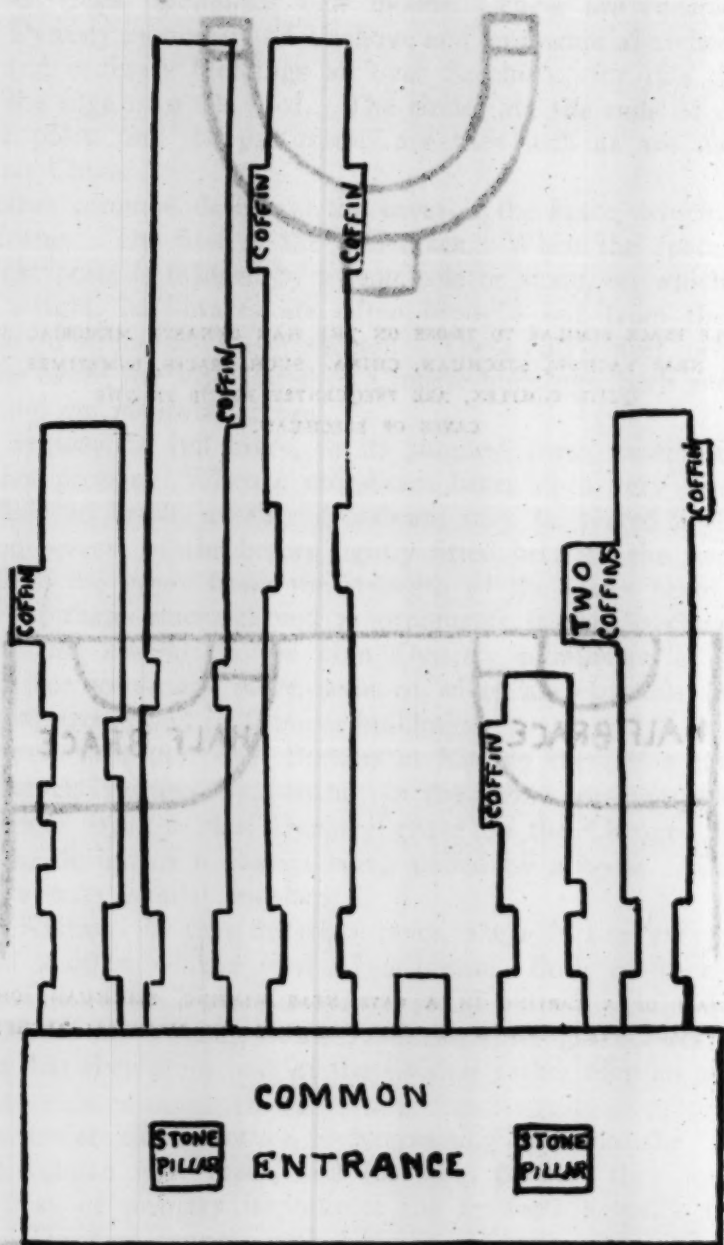


DIAGRAM OF SIX CAVES WITH A COMMON MOUTH NEAR KIATING, SZECHUAN, CHINA. THIS WAS PROBABLY OWNED BY ONE LARGE FAMILY OR CLAN. THE TOTAL LENGTH IS 130 FT. BREADTH 54 FEET.

Rev. Thomas Torrance, F.R.G.S., gives the following list of the articles which he has gathered in the caves of Szechuan:

"Instead of straw or moveable wooden figures of men you will find them of burnt-clay, grey and terra-cotta in color, glazed and unglazed, from a few inches high to nearly full life-size. They represent persons of both sexes and various ranks and callings. There are besides models of houses, cooking-pots, boilers, rice-steamers, bowls, basins, vases, trays, jars, lamps, musical instruments, dogs, cats, horses, cows, sheep, fowls, ducks, etc. Standing with your reflector lamp in the midst of a large cave it seems verily an imitation of Noah's Ark."⁴

Among the artifacts which the writer has gathered in the Szechuan caves, the following seem worth mentioning:—

One image is that of a young woman whose hair is clipped off evenly across the forehead, just above the eyebrows, and the bangs combed straight down the forehead. The marks of the comb can be distinctly seen. That style of headdress is very common among the Chinese young women of Szechuan today.

There are three specimens of the niao yah character. These are strange human beings having large tusks, and with long tongues hanging down their chests. The Chinese say that this is a common character in Chinese theatricals, that it is very fierce, and that it has been known on the Chinese stage for thousands of years.

One article is a human foot on which a straw sandal can be clearly discerned. Straw sandals like this are used by many of the poorer people of Szechuan at the present time.

A very common image is that of a workman holding in his right hand a broom or a shovel, and in his left hand a dustpan. This dustpan, made of bamboo, having exactly the same shape, and called a ts'o gi (撮箕), is at present very common in the homes of West China, and is often enlarged and used on the farms for carrying dirt, fertilizer, and other materials.

The writer has secured several images of dogs, all of which, excepting one, are very much alike. They have flat, pug noses, and their tails curl up over their backs. In the Field Museum, Chicago, Illinois, there is an image of a dog, taken from an ancient Chinese grave in eastern China, very closely resembling the ones found in Szechuan, excepting that it is glazed.

Even in freshly-opened caves that have not previously been tampered with, Chinese coins, generally of the Han Dynasty period, are occasionally found. This is very difficult to explain if the caves were made and used by aborigines before the arrival of the Chinese.

One of the most common artifacts in the Szechuan caves is the earthenware coffin. It has often been found in place, sometimes

4. Journal of the North-China Branch of the Royal Asiatic Society, Vol. XLI, 1910, p. 68.

containing human bones. More frequently, broken pieces of coffins can be seen strewn over the floors of the caves. Almost all the caves have places to contain coffins.

In the Field Museum, Chicago, Illinois, is a large collection of artifacts from ancient Chinese graves, collected in parts of eastern China. In the public museum at Chengtu are artifacts taken from Han Dynasty Chinese graves on the Chengtu plain. The artifacts in these two collections so closely resemble those in the Szechuan caves that the conclusion that the "Mantsu" caves are really Chinese tombs, made during the Han Dynasty and the early years of the Three Kingdoms, seems inevitable.

Three thousand years ago it was customary for the Chinese to kill and bury with dead leaders their wives, servants, and domestic animals, and also to inter with them their weapons and useful implements. Later, wooden or straw images were substituted for real people. At the time of the Han Dynasty, unglazed, burnt clay images were used, and also actual money. By the time of the Tang Dynasty, the images were glazed. People began to burn paper money instead of placing the actual coins in the tombs, a custom which gradually spread until it included human beings, and all kinds of implements. Today imitation money of all kinds, and images of people, houses, and many other things are made of paper and burnt. Almost nothing is placed in the coffins. It is believed that through burning these things are transformed into actual people, houses, money, etc., for the use of the departed souls in hades. In the caves of Szechuan we find the same artifacts and the same customs which are found in other parts of China in the tombs of the Han Dynasty and of the Three Kingdoms.

While for many centuries it has not been customary in China to kill wives and bury them with their deceased husbands, it is still considered wrong for a widow to remarry. She must, after her death, rejoin her husband as his wife in hades. Thousands of memorial arches to widows who remained faithful to their husbands after death bear testimony to the importance of this custom in the minds of the Chinese.

On March 5, 1930, word came to Suifu that a Chinese military officer, Mr. Mong, was drowned near Ningyuenfu. One of his wives then attempted to commit suicide by swallowing opium. Both Christian and non-Christians asserted that it was a continuation of the ancient custom according to which wives were killed or committed suicide in order to be able to accompany their husbands, through death, into the other world.

Truly, China is changing rapidly, but to understand many of her customs and attitudes today we need to be able to trace them back two or three thousand years.

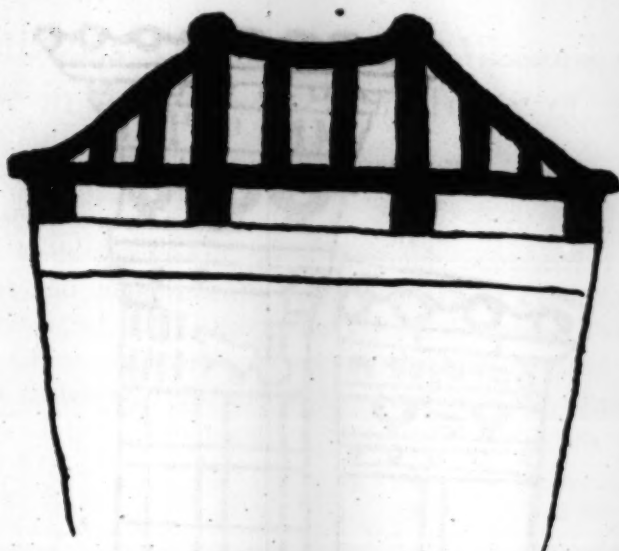
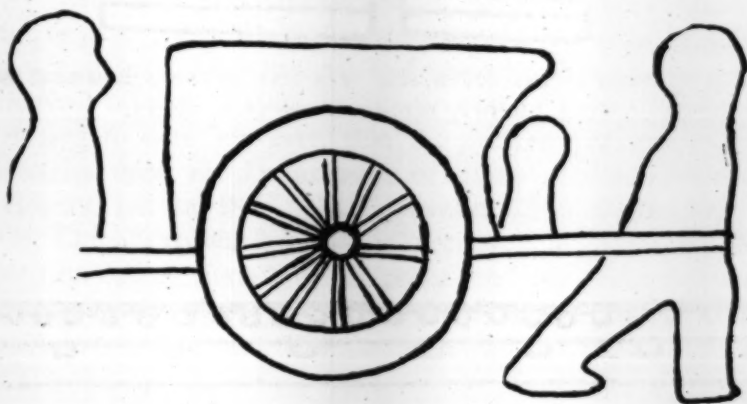


DIAGRAM OF A CARVING OF THE ROOF OF A HOUSE FOUND AS A DECORATION ON A STONE PILLAR IN A CAVE-TOMB NEAR KIATING, SZECHUAN PROVINCE, CHINA.



COPY OF A CARVING OF A CARRIAGE ON THE SIDE OF A CAVE AT KIATING, SZECHUAN, CHINA.

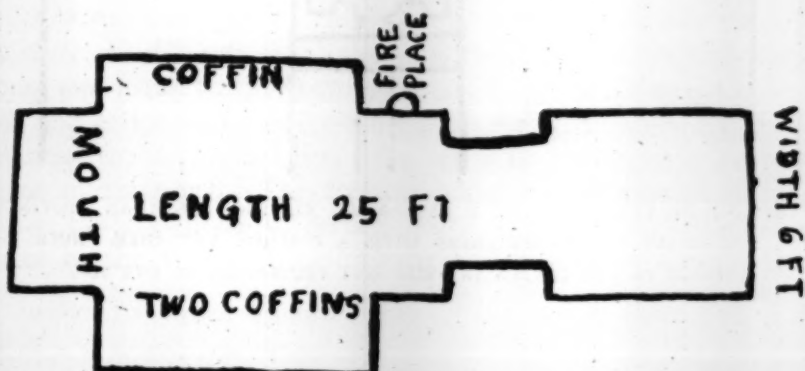
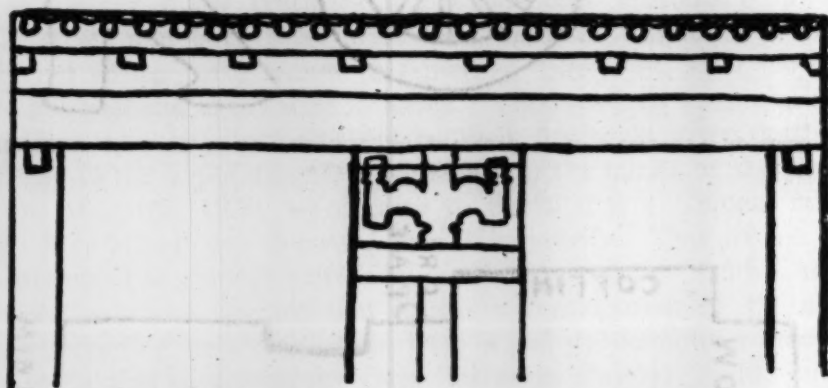


DIAGRAM OF A CAVE NEAR KIATING, SZECHUAN, CHINA.



ROUGH DRAWING OF THE SOUTH SIDE OF A HAN DYNASTY MEMORIAL ARCH
NEAR YACHOW, SZECHUAN PROVINCE, CHINA.



CARVING ON THE FRONT OF A CAVE NEAR KIATING, SZECHUAN PROVINCE.
THERE ARE TWO INNER CAVES WITH A COMMON ENTRANCE. NOTE
BRACE IN THE CENTER AND TILE ROOF DECORATION AT THE TOP.

The Negotiations Leading to the Missionary Rights Clause in the Sino-American Treaty of 1903

NORMAN J. PADEFORD, PH.D.

THE present uncertain situation regarding missionary "rights" in China leads one to ask for a thorough examination of existing treaties and commitments. The bulwark of protection for missionary rights, as distinguished from the general rights of all foreigners in China, is Article 14 of the American treaty of October 8, 1903. The material in this article has been gathered from the manuscript archives of the Department of State in Washington, and is published for the first time.

The question has been frequently raised as to what extent the missionaries *themselves* were responsible for the insertion of Article 14 into the treaty. In answering this question it must be recalled that the events preceding the negotiation of this treaty included riots against all foreigners throughout China, extending from 1895 through the Boxer Uprising. There was considerable loss of life and greater destruction and damage to property. Many protests were entered with the diplomats, and the missionaries did not hesitate to forward claims to those negotiating the Boxer Protocol of 1901, calling upon the Chinese for indemnity. It is interesting to note, however, that the greatest pressure exerted by the missionaries upon the Department of State, occurred not after the Boxer incidents, but in 1895. In September 1895 the leading "Missionaries in China" forwarded to the Secretary of State a long and resolute petition calling upon him for action and for greater protection.¹ This petition was signed by a very large number of missionaries from various parts of China, and was accompanied by letters from Board Headquarters urging new treaty agreements.

The petition recited that for many years Americans had been residing in the "interior" of China on the suffrance of the Chinese. Their cause of complaint was "that while they have, as they believe, a clear constructive right to residence in the interior, the treaties do not, *as they should*, guarantee them in this right in explicit terms."² Reference was made to the treaties of 1858, to the French Convention of 1860, and action was based on the most favored nation clause. The missionaries further argued that "the spirit of the treaties warrants it (residence in interior). The treaties while as commercial documents limit American commerce to certain ports, are not manifestly intended to restrict to the treaty ports humane and charitable work. It is a

1. Miscellaneous Letters, September 1895. Missionaries in China—Sec. of State.

2. Ibid.

well known principle of international law that 'clauses which favor justice, humanity and equity are to be interpreted broadly.'" They also pointed out that "the fact that it is not explicitly stated in the treaty has caused and threatens to cause great injury to us and to the work in which we are engaged.... A clear.... statement of the rights of missionaries to reside in the interior inserted in the treaty, would do much toward putting an end to litigation and to riots and toward securing full protection for United States citizens resident in the interior." The petitioners went further in protesting "strongly" against the restrictions which required the registering of property with the local officials. And finally, they cited as "oppressive" the condition "requiring the missionaries to hold property only in the name of the native church. This condition puts the property of United States citizens completely at the mercy of the Chinese officials. Property procured in the name of the native church no longer belongs to the Americans who aid the money, but to the native church. As such it is liable to confiscation at any time by the local officials."

One of the American mission Boards, asking reparation for property damaged at Chengtu in 1895, wrote to the Secretary of State:

"I beg leave also to respectfully suggest that something more than a mere money indemnification is imperatively demanded at this time if American citizens residing in China under treaty stipulations are to be in the future exempt from peril to life and loss of property; and also that the present outbreak seems to furnish a suitable occasion for making just and adequate demands upon the Chinese government."

This same society forwarded a letter from their leading missionary in West China in which appear these words:

"3. That the treaty rights (surrendered by the Chefoo Convention in favor of the British Opium Trade of the Indian Government) of missionaries to hold land for churches, hospitals, schools, sanatoria, etc., in the name of their countries, missions and missionary representatives, be immediately restored...."

"4. That missionaries living by treaty right in the interior where there are no consuls of their nationality, be authorised to act as such in approaching local native officials...."

Many other statements in a similar vein might be cited. The point that is significant is that after 1901 there appear almost no further petitions and requests for the explicit statement of missionary rights in later negotiated treaties. Either the missionaries felt satisfied with the conditions as they existed when they returned after the Boxer upheaval—and of course these conditions were much more propitious, or else officials of the various governments informally had advised the missionaries to bide their time and their wishes would be granted. There is no evidence in writing to prove the latter point. The more likely

situation is that the missionaries were too concerned with the rebuilding and the utterly changed attitude on the part of the Chinese to bother with annoying the governments.

When the 1903 treaty was negotiated and made public, it was found to contain a clause which from that day to this has been of the greatest value to missions in China. The Chinese negotiators of the treaty were H. H. Lü and H. H. Sheng. Their foreign advisers were Messrs. Hippisley and Taylor, British subjects. The American negotiators were Minister E. H. Conger—who took no part in the negotiations, John Goodnow, John F. Seaman. They were assisted by Rev. J. H. Hykes, who acted as interpreter. What part this latter played is not at all clear from the written correspondence. It is entirely possible, however, that he played a considerable part in the actual wording of the missionary clause. His name appears among others as signers of the petition referred to at the beginning of this article.

The negotiators started their labors on the new treaty in the spring of 1902. They were furnished with general instructions from the Washington government, but not at that time with a definite draft treaty. On the contrary they were instructed to draft their new treaty on the basis of the treaty of 1858. Definite draft instructions did not leave Washington until the fall of 1902, by which time the substance of Article 14 had been agreed upon by the Americans and the Chinese. The first despatch to Washington in the spring of 1902, revealed that the commissioners proposed to keep Article 29 of the 1858 treaty in their new agreement, but with an important addition.

Article 29 of 1858 read:

"The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any persons, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested."³

To this the Americans proposed to add at the end:

"And such persons shall be permitted to rent and purchase buildings or lands in all parts of the Empire and to erect such buildings as may be required for carrying on their good work."⁴

Judging from the words inserted, the protests of the missionaries had found sympathy with the American Government, and it was willing

3. Malloy—Treaties. Conventions and agreements between U.S. and other Powers. Vol. I., page 220.

4. State Department. Archives. Miscellaneous Letters, April 26, 1902. China Treaty Revision Commission to Secretary of State.

to accept the burden of having its treaty carry with it a clear stipulation as to property rights of missionaries.

This article was left as it then stood until late in the fall. In the meantime the commissioners were debating other questions. However a series of interesting despatches were received in Washington, which throw some light upon the policies of other governments. In June 1902, the commissioners sent this statement concerning the missionary clause.

"They (the Japanese) do not object to our addition to article 29, but they doubt the advisability of thus reopening the question of the right of missionaries to buy land anywhere in the Empire. They say that the custom, based on an uncertain clause in the French treaty of 1860, has become law. They fear that the Chinese would interpret our putting this into the treaty as expressing a doubt as to the legality of the basis of the custom."

One would like very much to know what led the Japanese to suggest this change in the American treaty. Apparently the American delegates had been consulting with the Japanese rather freely. The Americans did not take the advice of the Japanese, whether because they suspected the Japanese as acting in behalf of the Chinese negotiators in their endeavor to whittle down foreign rights to the lowest possible point, or because they saw in the Japanese move an attempt on the part of Japan to say what should and what should not be the foreign position in China.

Pressure was exerted on the American diplomats by the British to include in their treaty a stipulation to the same effect as that contained in Article 13 of the British treaty of September 5, 1902. The article in the British treaty—now seldom referred to, reads:

"The missionary question in China being, in the opinion of the Chinese government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a commission be formed by China and the Treaty Powers interested."⁵

The Americans rejected the proposition in strong terms.

"The promise in Article 13 on the part of Great Britain to join any joint Commission that may be appointed to investigate the missionary question means very little. Different missionary bodies, acting under different governments and on different lines, can hardly be expected to consent to a Mixed Commission or to pay any attention to the findings of such. It is universally conceded that the American missionary bodies with very few individual exceptions are not obnoxious to the Chinese authorities. The missionaries do not mix in law suits and only have influence with

5. J. V. A. MacMurray—Treaties. Vol. I. page 351.

Chinese officials through friendship and social intercourse. It has been held constantly by the American authorities and missions that a Chinese joining an American church is still a Chinese, subject to the laws and authorities of the Empire of China...."

That part of the article which dealt with the property question caused the greatest difficulty. A despatch from the commissioners, dated September 26, 1902 contains important statements upon the property question.

"The Chinese commissioners desired to reopen the discussion of Article 28. Mr. Bredon had suggested, as from Sir Robert Hart, that we add "But where land is acquired or buildings erected elsewhere than within the limits of recognized foreign concessions the consent of the local authorities to site and style of buildings shall be obtained." This we refused. Other propositions embodying the same point were offered and refused by us. Finally the Chinese commissioners asked to strike out the last sentence of the article (which had been inserted by them) and to insert the word 'suitable' before 'building' in the preceding sentence. To this we agreed."

And now comes the most important part of this despatch.

"The viceroys had objected to the use of the word 'purchase' apparently fearing to seem to waive the sovereignty of the Emperor of China to whom all land is supposed to belong. We agreed to 'lease in perpetuity' in lieu of 'purchase.' I now enclose a copy of the Article as initialed on that day and hope for your approval."

From this last part of this despatch it will be seen that the Americans thought that they were not foregoing any important concession. Much has been made of the fact that there is a real difference between purchase and lease in perpetuity, so far as the incidents connected with the tenure of property under Chinese law are concerned. Either the Americans were out-witted by the Chinese, or else, they did secure for missionaries what was substantially a finite purchase. It would seem that the latter interpretation is the more sound. Here again the suggestions of the missionaries found acceptance with the government, and they determined policy.

The draft which finally reached the negotiators from the State Department, late in September, 1902, was substantially the same as that agreed on in China. The State Department had availed itself of the services of Mr. Rockhill, who was at that time connected with the Pan-American Union in Washington. To the draft from Washington the negotiators made this reply:

"The articles on which we have agreed are of the same general idea as those you send. All agreements we have made are subjected to your approval. We will send you very fully reasons for any changes made, which are not contrary to the spirit of your instructions, and hope for your approval."

The Washington draft, like the original agreement made between the Americans and the Chinese, called for the right to both rent and purchase property in the interior of China. There is no evidence in the correspondence that Washington objected to the change in the later agreement to "lease in perpetuity." Washington must have understood lease in perpetuity and purchase to extend to the missionaries substantially the same legal rights.

October 25th, the American delegates sent the agreed-upon article to Washington, together with a detailed despatch explaining several points in question. Part of the despatch reads as follows:

"....This article took four sessions. It has been largely added to beyond our first proposition and beyond your draft. The additions, however, simply emphasize the truth that converts are still Chinese citizens and must obey the Chinese law without interference from foreigners; but that on the other hand the native authorities must not make any distinction between converts and non-converts, and converts must not be taxed to support idolatrous practices."

The despatch then goes on to explain the stand taken by the delegation relative to the all-important property question.

"You will notice that we have not permitted individuals to buy land, but have confirmed that privilege to missionaries societies. This is in accordance with the general practice of American societies. It avoids all talk of individuals buying land under missionary privilege but for personal advantage."

It is to be noticed that the words "buy" and "buying" are used. The use of these words in the more or less final explanation of the agreement, tends to confirm the statement made above, to the effect that the American representatives were convinced that "lease in perpetuity" and "buying" amounted to the same thing, technically and legally. The despatch continues:

"Sir Robert Hart suggested that we should add 'but when land is acquired or buildings erected elsewhere than within the limits of recognized foreign concessions, the consent of the local authorities to site and style of buildings shall be obtained.' We declined to consider this, for obvious reasons."

An interesting question is raised by the refusal of the negotiators on Sir Robert's suggestion. His suggestion amounted, if it had been accepted and written into the treaty, to an agreement that American property holders in admittedly Chinese jurisdiction would subject themselves to zoning, light easement and building construction regulations. In America, all building corporations are required to conform to whatever "police regulations" there may be upon these subjects. The question raised is whether or not missionary societies can be made to conform to Chinese building regulations as to place, method of construction,

and materials used. Very obviously, the reason for the refusal to insert such a statement, was the desire of the foreigners to avoid in the future the trouble they had had in the past over feng-shui questions. According to the general rules of treaty interpretation, it would seem that no restriction has been placed upon the Chinese, and they are quite free to require all constructing buildings to comply with such ordinances and laws as the legally authorized law-making bodies may lay down on this subject. Where, under such circumstances as exist in China, no limitation is inserted in a generally limiting treaty, it must be presumed that the party otherwise limited in the exercise of its sovereignty is free to exercise jurisdiction.

The despatch continues, discussing other matters.

"The late Viceroy at Nanking insisted that when a Chinese desired to join a Christian church his career should be investigated by the magistrate and the missionary; that if he had been involved in a law suit, or had been charged with any offense against the law, his application should be refused. This we declined to consider, also for obvious reasons. Viceroy Chang proposed that we agree to a joint international commission to investigate the missionary question in China. We asked if compliance was made with regard to the methods of American missionaries. The Commissioners said that it was the universal testimony of Chinese officials that the American missionaries made no trouble and did not interfere in legal matters. We replied that the United States authorities would always investigate with them any complaints against individual American missionaries or American missionary methods. We could not see how Americans could investigate other nationals. Both commissioners expressed themselves that if all nationalities would agree to the missionary article to which we had agreed, there would be no need of a missionary commission. While the Chinese Commissioners are highly pleased with this article and say that if it is adopted it will be posted in every Chinese yamen, the many leading missionaries we have consulted express themselves as also satisfied and pleased with it."

Briefly, in conclusion, it may be said that the American treaty negotiators codified the existing rights and privileges of foreigners in general. The document which they produced gathered together the practices, customs and privileges exercised since 1843 by Christian missionaries in China and set them forth in one clear succinct article. The right to carry on missionary activity, to convert the Chinese, the right to exempt Chinese converts from idol taxes, the right to acquire by rental and by lease in perpetuity—which is technically equal to purchase in fee simple—land and buildings *anywhere* in China, together with the right to erect "suitable buildings" on acquired property, these are the acquisitions of the missionary societies as a result of this treaty. These are rights which are quite independent of the rights of extraterritoriality. If extraterritoriality is abolished *de facto*, it does not necessarily mean that these various missionary rights are *ipso facto* abolished at the same time.

Mediaeval Travellers to Tartary and Cathay

II. Andrew of Lonjumeau

C. WILFRID ALLAN

WHEN Innocent IV summoned the Council of Lyons in 1245 he had been stirred by reports from the East that the leading Tartar princes had become Christian. At that time, the eighth Crusade for the possession of the Holy City was in progress, and the Pope no doubt counted on the assistance of these new allies of Christendom. But he wanted to know more about them, and so, as we have seen, despatched John of Plano Carpini to interview Batu the Khan of Kipchak, who in turn sent him on to the Great Khan Kuyuk or Gayuk in Mongolia. Innocent IV at the same time decided to send another mission to Baiju the Commander in Chief of the Tartars at Sitiens in Armenia. An embassy was chosen, the leader of which was a Dominican monk named Ascelin who with three brother friars left France in 1247 on this errand. This mission, owing to the haughtiness and want of tact on the part of the monks was a complete failure, and very narrowly escaped annihilation at the hands of Baiju. Whilst in Tiflis, these men were joined by another Dominican monk named Andrew of Lonjumeau who had been sent to the East by the General of his Order, and who was very proficient in oriental languages. After the return of the mission to Europe, Andrew made his way to Cyprus.

Louis IX, King of France, on his way to the Holy Land arrived in Cyprus in September 1248. Three months later, an embassy led by two individuals bearing the Christian names of David and Mark sought an audience of Louis. These envoys had come from the Tartar chief Ilchikdai, the successor of Baiju, bringing a letter to Louis with an offer of help on the part of the Mongols in the next attempt to capture the Holy City. This letter also stated that the Great Khakhan Kuyuk and his chief officers had become Christians, and that the Empress Dowager had also embraced the faith. Ilchikdai himself was a sincere believer and all revered the name and office of the Pope. Of course the messengers David and Mark confirmed and supplemented the contents of the letter, and St. Louis was very gratified to learn that Christianity was making such conquests amongst these great enemies of the Cross. The letter was translated for Louis by Andrew of Lonjumeau, whom we have seen had been in Armenia, and who was able to testify to the *bona fide* nature of the embassy, as he had known David when accompanying Ascelin on his mission during the previous year.

Louis IX believing in the genuineness of these reports, determined to send envoys not only to Ilchikdai but also to the Great Khan him-

self, and Andrew of Lonjumeau was chosen as the chief personage. A letter was prepared by Louis, and also one by the Papal Legate, expressing suitable sentiments and exhorting the Tartar leader to continue in his service of the true Church. Several Dominican monks were included in the embassy, and Louis sent with them a present to the Great Khan, consisting of a tent to be used as a chapel, which was embroidered inside with pictures of the Annunciation and other events of sacred history. There were also books, ornaments, and other things to be used in the celebration of the Mass.

Nothing much is known of this mission, the scanty details of which are gathered from contemporary writers. Andrew and his companions left Cyprus for Antioch in the beginning of 1249, and the journey from that city to the East occupied about a year. They travelled through vast areas of devastated country, where mounds of human bones were constantly seen, a grim evidence of the savageness of the Tartar onslaught. After a hard journey they reached the camp of the Great Khan, though whether at the Mongol settlement of Karakoram, or on the River Imyl near the Altai range is uncertain. On arriving at the camp Andrew found that Kuyuk was dead, having been poisoned, as some said, by the agents of Batu the ruler of Kipchak or South Russia. The envoys however had an audience with Ogul Gaimish the Empress Dowager, but not before observing the Mongol custom of passing between two fires, in order to ward off evil influences from the dead Khan and his tribe. The presents of Louis were received in true Mongol fashion as being tokens of his submission to the Tartar rule. The old historian Joinville tells us that "when the great king (queen) of the Tartarians had received the messengers and the presents, he sent for several kings whose security he insured and who had not yet come to do him homage, and he had the chapel set up and spoke to them as follows. "My lords, the King of France has come under my subjection, and here is the tribute he sends us; and if you come not to our mercy we will send for him to confound you." We are also told that many of the chieftains of Asia subjected themselves to the Khan for fear of the King of France.

The Empress Dowager was good to the monks and gave them presents, finally dismissing them with a letter for Louis which, however, was written in haughty and insolent terms, demanding of that sovereign an annual tribute of gold, and threatening heavy penalties if this was withheld. Andrew and his companions made the return journey in safety and reached Palestine in the spring of 1251 where they found Louis engaged in the fortification of Caesarea. The annalist tells us that on receipt of the Empress Dowager's letter Louis repented very much having sent his envoys to such an arrogant potentate. Louis found out later that the messengers from Ilchikdai had come without

any real authority from the Khan, and that the reports of conversion of the Tartar chiefs were largely the representations of Nestorian Christians.

Andrew of Lonjumeau remained in Palestine after his journey but died soon after. The place and date of his death are unknown.

"Peaceful Penetration and Cheerful Co-operation"

A Case in South China

C. A. NELSON

THE above terms are by no means new, nevertheless not much has been accomplished along these lines by missionaries in China. The dual subjects, however, represent the policy of the work pursued by the missionaries of the American Board in South China, for about 40 years, and continued by the American-Chinese Educational Commission for the past 10 years. Results prove that our policy has been along the right lines, for there has been no friction, and we, who remain on the field, are still wanted.

From the very beginning, we have not forced our way. We were invited to enter South China. I can even make it stronger, we were urged to come. The facts are these: Before the strict Immigration Laws, thousands of Chinese from the Kwong Tung province found their way, as laborers and as merchants into the United States. Many of these were soundly converted in the Missions opened for the Chinese in the larger cities. Many learned to read and speak a little English in the Night Schools. Some American teachers and preachers befriended them, and proved by their lives, that faith in Jesus Christ made men's lives better. A few of the converts became leaders and thinkers. They thought over the sad condition of their relatives and friends at home, who were without God, and without hope in the world.

An appeal was made to the American Missionary Association, for a minister to their province, Kwong Tung, but in vain. They then turned to the American Board, and finally secured a single man, the Rev. C. R. Hager, in 1883. Now the above is what I mean by peaceful penetration. Undoubtedly the Call came as truly to Mr. Hager from South China, as the Call came to the apostle Paul from Macedonia. But how about cheerful co-operation? Well, we have had it all along, not only in gifts, but in men. Much money has been contributed by the Chinese abroad, and by converts at home; money for churches and schools, with practically no aid for these by the Board.

There is but one single exception, the plant of the Lo Tak Girls' School in Canton. This institution had an existence of 25 years, doing

an excellent work. This property is now in the hands of the Presbyterian Mission.

Some of the Chinese leaders mentioned above, returned to their home provinces and districts and were the means of helping the opening up of many of the 40 out-stations of the South China Mission, and because of their tact in mediation, we have had no serious difficulties, no lives lost through uprisings. I could give you the names of several of these native leaders, with brief histories of their lives. Some we ordained, some became evangelists and teachers, some doctors and some successful business men, but I must hasten on to show you that along higher educational lines, there has also been cheerful co-operation, not only on the part of our own constituency, the converts and adherents, but also on the part of the officials in Canton, from Dr. Sun Yat-sen who said: "Go on with your school plans, by and by you can help me," from his son Sun Fo, from Dr. Wu Ting-fang and his son C. C. Wu, and others I could mention, some of whom became patrons of our American-Chinese School.

Along the lines of penetration and of co-operation, we have had the favor of God, and of man to an extent rarely found in most of the mission fields. Much of this has been due to the fact, that at an early date, we informed our helpers that they must increase, and we decrease. This came like a challenge to them, and at once they began to accept responsibility by gradually taking over churches and primary schools in their respective districts, and are now prepared to take over a dozen out-stations which are to be dropped at the end of this year, 1929, by the American Board. A representative committee of our constituency, has recently raised an endowment for the evangelistic work, amounting to almost \$100,000 local currency. This amount was secured at home in China, in Hawaii, U. S. A., and Canada, and all but \$800 gold from the Chinese themselves. As all the property belongs to the Chinese, it will be observed that, as a Mission, there was none to turn over. They are thankful to the Board and missionaries who have helped to make all this possible, and are planning to put up some memorial to Rev. Elijah Bridgman, and celebrate his centenary next year in Canton.

Let me now make mention of the co-operation of our Christian Chinese constituency with the American Chinese Educational Commission which came into being largely because the American Board felt that the time had not yet come for co-operation with the Chinese, The American Board preferred to co-operate with other Boards working in the same centers. Doubtless there is room for both, but co-operating with the Chinese themselves, is by far the better and certainly more logical policy. The thing for us foreigners to do, is to help the

Chinese to help themselves, and this is now the aim of the American Chinese Educational Commission (A. C. E. C.)

The call to co-operate along higher educational lines came to us in 1918 when my wife and I were about to take our third furlough. It was not forced upon our Chinese friends. On the contrary, we were approached by two of their representatives, men converted in the States, Rev. Yung Ting Shang, and Mr. Jan Con Shang. The former is the successful pastor of the "Church of Christ in China," (formerly Congregational), Hong Kong, and the latter a successful merchant, for several years the chief manager of the "Sincere" Company, Hong Kong. In short, we entered into an agreement with them that if our Christian Chinese constituency would provide money for land and buildings, we would secure some American teachers, either through the American Board, or through home friends who believed in co-operation. For reasons stated, the American teachers had to come from friends, through the A. C. E. C., who promised to provide salaries for them. Salaries for native teachers, and funds for current expenses were to be obtained from tuition and special gifts from Chinese friends. This proposition has proved equally hard for both parties. But the school has prospered during these seven years, not so much as we had hoped, owing to the chaos and confusion which came upon all China in 1925, at which time I was absent from the field.

During my absence abroad, the Bureau of Education insisted that a Chinese Principal must be the head of every institution of learning; the foreigner to take the second place. Accordingly, Professor Au Yeung Sau Sek, who had been giving us part time, was asked to become our Principal, and to give his whole time. At the close of the school year, 1925, Robert M. Hager and wife, who had come to us on a two years term, went back to California, with no thought of ever returning, and no one has been sent to take their places, hence we are one American family short.

When I arrived from U.S.A. in 1925, Prof. Au Yueng had reopened the school with a few students, and several Chinese teachers. The students increased in number slowly, as fast as their courage would permit. The Chinese, themselves were fearful of more trouble, and we foreigners were on the anxious seat. However, things quieted down. More students came until we had 85, and the majority were in the Junior High.

In 1928, the Misses Bond and Mulliken were transferred to our American Chinese School, from the Lo Tak School for Girls which had been abandoned by the American Board, but which our Commission took up and conducted for five years, or until the property passed into the hands of the Presbyterian Mission. The arrival of these two experienced teachers was a distinct gain to our school. That school year, we

averaged 115 students. This was our best year, as we were able to conduct classes through both Junior and Senior High for the first time. On June 31st, 1929, we graduated three young men from the Senior High; seven men and one woman from the Junior High and seven pupils, from the 6th grade. Of the graduates, the majority were members of Evangelical churches. We have engaged two of the Senior High graduates, to teach in our Primary Department. Two of our young men, products of our two schools, Lo Tak and Mei Wa, have gone from us for further study, one to Yen-Ching College in Peiping, China, and one to the Tucson University in Arizona, U.S.A. Both have gone at their own expense, and expect to return to us as teachers in our Mei Wa School, i.e., the American Chinese School. At the beginning of July, 1929, the Misses Bond and Mulliken left on furlough. This leaves only one American teacher, the writer, but we can do the work, as practically, all our teaching is in Chinese. We give English only as a subject, up to the Senior High, when we necessarily use English text books. As much as possible, we follow the Course of Study prescribed by the Bureau of Education.

Now a word as to our finances: As a rule, when our school is small, we need to be economical, but so far, we have had enough. For the school year, 1928-29, when we averaged 115 students, we had a balance on hand, sufficient for summer salaries of our permanent teachers. In general we carry a small emergency fund. Now that the endowment for the evangelistic work has been secured, the next attempt will be to raise \$25,000 gold, as an endowment for the American-Chinese School. The 15 acres of land, and the two buildings we now have are valued at about \$100,000 local currency.

What the future may have in store, we do not know. One barrier to progress is being removed, as we have applied for Registration, by the consent of our school Trustees. But we are still conducting co-education on a time limit, at the expiration of which, we may have to conduct separate classes, or become a school for boys and young men only.

We reopened our school the 6th of September. The visitors from the Bureau of Education expressed themselves as pleased with the site, the buildings and the school life. We are now connected with the city by means of a new auto road. We also have river connection with the city, and are well supplied with city water. But come what may, we are happy in our work, and thankful for the privilege we have had in co-operating these years with our Chinese friends.

In Remembrance

Susie J. Garland

BORN JANUARY 9, 1870.

Arrived in China as a Member of the China Inland Mission,
September 26, 1891.

DIED MAY 3, 1930. "And in God's House for evermore my dwelling
place shall be."

THE news of Miss S. J. Garland's Home-going on May 3rd must have come as a great shock to all who knew and loved her.

"Valiant-for-Truth" as some of us called her, often sang the words quoted above, and only recently wrote, "What a glorious thing it will be to have the vail rent, and to see 'the Presence in which we have ever been.'" Now she sees Him, and knows that glory.

Those who knew her longest and best can best tell of her years of steady work in the Tsinchow district from 1891. Her accurate Chinese, and intimate knowledge of folklore were evident fruit of those years.

To me has been granted the privilege of adding a tribute to the inspiration received from her during the period of evacuation at the Coast. One impression early gained, was her delight in the spirit of the *fellowship* of our Mission, and her genuine admiration of its leaders.

Certainly hers was a life of wide and varied interests,—for one to whom the Lord had given five talents, gained other five talents also. Schemes of braille and phonetic, and such like, that took form in her fertile brain, required periodical visits to the Coast to be concreted. "S. J." had a mind that thought Committees. Did you ever work on one with her?—then you know! Her capacity for working, and for getting work out of others was extraordinary. Barriers were a challenge. "Learn from the ant," she would say—"Go round, or under, or over the obstacle, but get somewhere!" To act on the strength of a conviction sometimes meant bearding a lion in his "office," but while she shrank intensely from such interviews, she generally came back full of admiration at the lion's graciousness!

Many organisations will feel temporarily bereft of their motive power. During the eighteen months of evacuation she helped to revive life in the Bible Union of China; instigated the formation of the Braille Literature Association; took an active interest in preparation of tracts for Moslems, and started wheels going which turned out the posters



MISS S. J. GARLAND

and handbills for Visual Evangelism, finding her fresh springs for these in her often-read-through Bible.

It was a satisfaction to her to proof-read the MS of Pilgrim's Progress in Mandarin Braille, and I can see her now as her fingers moved swiftly over its closing pages:—

"There also you shall serve Him continually with praise. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall with joy receive even every one of your friends that follows into the holy place after you."

A. H. L. C.

Our Book Table

READINGS IN SOCIOLOGY. WILSON D. WALLIS AND MALCOLM M. WILLEY. *New York; Alfred A. Knopf, 1930. 639 p. G\$3.50.*

As indicated by the title, this volume is a collection of readings published for the purpose of giving the beginning college student of Sociology a selection, from recent books and general magazines, of material illustrative of the topics presented in an introductory college course, such as;—cultural approach to society; geographical and biological backgrounds including race; social psychology including war, nationalism, opinion, tradition, language and custom, crowd and group behavior; social change and its effect on social institutions such as, religion, family, education, government, crime, the press. If used with a more systematic general text, it could be well chosen as a collection of interesting reference readings.

Each article is written by a different author and on the whole they constitute fascinating material for the general reader, even if one does recognize some that he has read in magazines previously. The occupational connection of the hundred writers is varied, including men from the various natural as well as school sciences. The book has the advantages and disadvantages of a symposium; a great diversity of material from all points of the globe, plus a lack of that unified quality which a text by a single author usually presents. The handling of the subject and the selection of articles is known as the "cultural approach." The aim is to view modern life in an objective manner, in a way similar to that employed by ethnologists in studying the life of existing preliterate peoples. The authors have not confined themselves to American material although this predominates. There are a few selections from publications in China, such as the *China Critic* and the *CHINESE RECORDER*.

A few quotations will illustrate some of the points in the cultural approach. "Culture is not only a matter of material objects, it involves the basic responses of life in ways that are exceedingly subtle....Not only is a man at the mercy of civilization, but he generally remains either partly or wholly unaware of what he is thus forced to accept....The individual is responsible for the creation of the new; society provides it with a background and the occasion, for the new is never more than a slight ripple on the deep foundation of the old and established. The conservative dead-

weight of society opposes the new, but should it appear, it molds it to its pattern by prescribing the direction it is to take as well as by limiting the range of its departure from the old." (Goldenweiser).

"Culture, while it exists only through men or in men, has an existence of its own.... Culture produces, through men whom it affects, more new culture; it is the cause as well as the effect, a stimulus as well as a residuum. (Kroeber).... The common idea that the great inventions have been dependent upon the genius of a single man must now appear erroneous. No amount of "contact" will ever cause a group to take over anything for which there is no fairly obvious setting in its own culture. For much the same reason, no custom, tradition, or institution is ever taken over by one group from another which does not speedily suffer important change."

Great stress is laid throughout on culture-contact, the diffusion or "borrowing" of items of culture from people to people. It is well to remember these principles of culture-contact in viewing the reaction of the Chinese people toward the ideas and organizations of Christianity.

In the matter of race, the attitude generally presented is that as yet there is no scientific method of measuring racial abilities although it may be quite likely that there are racial differences. Lowie states, "No thing has been brought forward to render doubtful the existence of psychological differences between races, analogous to those between individuals among ourselves." (p. 34). The matter of racial superiority or inferiority must be left unsettled. The emphasis throughout is upon cultural rather than biological factors as explanation of existing cultures.

Under Social Change and Social Institutions, religion and the church are given 22 pages for three articles. The general point of view of these writers is that of sympathy toward religion as a vital factor in social life, while at the same time they point out clearly the effects of modern life upon the old orthodoxy and the church. We reach the end of the volume with a feeling that the thing called "society" is complicated, baffling, and often discouraging. No general solutions nor systematic scheme for society is presented. One cannot expect that of a book which only claims to present readings. It would be a help, however, if principles, analysis, and readings could be within the same covers, but this would probably make the book too bulky.

The many critical articles describing various phases of modern American life are good antidotes to us who live in a foreign land where prolonged absence from our native country begins to surround all the institutions of the latter with a roseate hue of perfection because of distance; and where proximity to another culture whose various items often irritate us with their imperfections, give us serious cases of cultural astigmatism. This volume leaves us feeling that man is man, whether "savage" or "civilized," east or west, and that the foibles we condemn in others we may find in our own culture; and that human beings the world over react in ways that are very similar beneath their external forms of endless variety.

H. D. LAMSON.

JEREMIAH. SIR GEORGE ADAM SMITH. *Fourth Edition. Hodder & Stoughton 10/6.*

It will be remembered that this book came from the press in 1923 as "an account and estimate of the Prophet Jeremiah, of his life and teaching, and of the Book which contains them—but especially of the man himself." The main substance of the study had been delivered the year previous as

the Baird Lectures in Glasgow. The author's two volume study of Isaiah, and his two volumes on The Twelve Prophets were already in the libraries of most students of the Old Testament, and this new volume on Jeremiah went quickly into three editions. Since 1923 there has been a good deal of interest in and study of the book of Jeremiah and a number of important books and articles have been written about it. In the light of these recent researches, Dr. Smith has re-edited his book and has included in it a helpful Bibliography and some fifteen pages of additional notes. The significance of the new edition is to be found not so much in any new position on the part of the author, or in the presentation of any new data, as in the re-emphasis it gives to the book itself, which although substantially the same as in the first edition, remains one of the most important contributions to an understanding of Jeremiah and his message.

E. LUCCOCK.

AT THE GATE CALLED BEAUTIFUL. O. G. WHITFIELD. *Hodder & Stoughton* 3/6.

This is a series of fifty-two delightful story-sermons for children. The Gate Beautiful is of course the Gate of Childhood through which we enter into life, and these sermons, or stories, recognize both the dignity and beauty of the Gate. They are well told. They should be helpful and interesting to parents, and to teachers and friends of children.

E. LUCCOCK.

ST. PAUL'S EPHESIAN MINISTRY. GEORGE S. DUNCAN. *Hodder & Stoughton* 3/6.

This is a book that should be thoughtfully read by every student of the life and letters of Paul. It is the most thorough and convincing statement so far published (in the knowledge of the reviewer!) in support of the thesis that the Epistles of Captivity (Ephesians, Colossians, Philemon, and Philippians) were written in Ephesus instead of either in Rome or Caesarea. "The general conclusion to which our inquiry leads is that during the Ephesian ministry there were three outbreaks of hostility, each one followed by the apostle's arrest and imprisonment. During the first of these Philippians was written; during the second, following on the riot recorded in Acts, he wrote Philemon, Colossians, and (if it is genuine) Ephesians. The third imprisonment occurred not in Ephesus but in an outlying part of the province, on the apostle's return to Asia after his visit to Corinth; it was on this occasion that he wrote the letter to Timothy of which part is preserved in II Timothy 4:9-22." The implications of this, if proved, for a revised chronology of Paul's travels are obvious. But to Professor Duncan the most interesting and important result of the study is that it gives a much more intelligible setting for the imprisonment epistles, and makes them much more understandable. The book is sure to be provocative of further writing, and this greatly adds to its usefulness.

E. LUCCOCK.

LOVE THE LAW OF LIFE. TOYOHICO KAGAWA (Translated by J. FULLERTON GRESSITT, with a foreword by Dr. RUFUS M. JONES, and with a biographical sketch by ELEANOR M. HINDER and HELEN F. TOPPING). *Student Christian Movement Press* 7/6.

In the February 5th issue of "The Outlook and Independent," Frederick Lewis Allen insists that we are at the end of the post war era of disillusion-

ment, revolt, vulgarity, and materialism, and are already on the threshold of a new and much happier day. Kagawa's "Love the Law of Life" is not the product of the new day, for he depends on resources that are independent of his immediate environment. But the new day will better understand and more warmly welcome his book, and of that I am profoundly glad. For Kagawa is a prophet. More than that, he is a prophet of love as the workable, victorious law of life. His understanding of love is set forth in this book with simplicity, directness, and power.

"I stand against all learning, all institutions, all governments, all arts, all religions, which reject love. I protest against every so-called church which preaches faith and fails to love. I oppose the politicians who rely on force and know nothing about love. If I have to be arrested for saying this, let me be handcuffed, for I had rather die quickly by the sword than die of thirst in a loveless desert.

"But Love cannot be born in a day. Therefore the mob chooses the easy way of the sword.

"I do not lose hope, nor do I fear when I see this drought in the land. I shall dig down deeper, still deeper, into my own soul, and there, in my heart of hearts, shall I find the spring of love which can never be found on the surface. I shall dig down to God who is within me. Then, if I strike the underground stream that murmurs softly in the depths of my heart, I will tenderly cherish this oasis of the soul—so rarely found—and to it will I lead a few thirsting comrades.

"Through love all things are born again. Love alone is all-powerful. Love creates, rears, leads. Love alone is eternal. Love created the world, and Love maintains the world. Love is the very essence of God.

"When I must suffer, to Love I entrust my body; when I must die, to love I submit my soul. Love is the final conqueror of my heart. I am Love's bond-slave. Oh, glorious bondage!

"If any man desires me to revere him, let him offer me love. To the loving I shall grudge no word of reverent praise. Even if his love be but imperfect, for me it is a revelation and a way leading me toward God."

Through 22 chapters this understanding of love, this reverence for love, this implicit, utter and adventurous faith in love is presented in its relation to important problems of life.

It is a book for all spiritual pilgrims, of all creeds and faiths. It is a book to be earnestly read and honestly considered. It would have been more helpful to have confined the biographical statement to the first six pages, or else to have inserted the rest as a post-script. The enthusiasm of the disciples who wrote it carries them incongruously beyond the simplicity of love that is in their master.

E. LUCCOCK.

THE VIRGIN BIRTH OF CHRIST. By J. GRESHAM MACHEN, D.D., Litt.D. *Harper and Brothers, New York and London. pp. 415. Price G\$5.00.*

This book gives a most powerful presentation of the conservative position regarding the Virgin Birth. Considerable space is devoted to the "Birth Narratives" in Matthew and Luke and every hypothesis regarding them is subjected to a detailed and critical examination. The relation of the belief to secular history and to the rest of the New Testament is adequately treated, as are also the theories which trace the belief to Jewish or Pagan sources. Dr. Machen would repudiate the suggestion that he is a strict

"literalist," as he is willing in some cases to allow for a wide range of figurative interpretation of oriental books; but he regards any such explanation of the Virgin Birth as quite unsatisfying. Those who share the author's view will find their belief greatly strengthened by a perusal of this book, while those who disagree with him will still have cause to thank him for a treatment of the subject which is at once exhaustive, scholarly and scrupulously fair.

E. F. B-S.

JESUS AMONG MEN. By H. T. HODGKIN, M.A., M.B. *Student Christian Movement.* pp. 158. 4/- net.

The studies which make up this book were prepared originally for the guidance of Chinese Christians, but it was rightly felt that they might also be profitably used by others in family worship or in study groups. They comprise a twelve weeks' course of daily readings in the life of Christ and supply, in addition to the prescribed passages, some very suggestive and practical comments. There is a considerable amount of Biblical scholarship behind these meditations, but it is not obtruded, and such critical questions as are considered unnecessary for the devotional hour are deliberately avoided.

E. F. B-S.

"THE AMETHYST." Edited by TIMOTHY TINGFANG LEW. *Yenching University, Peiping.*

"The Amethyst" is a journal (in Chinese) of Christian fellowship, worship and devotion. The first issue consists of Sermons, Prayers, religious verses, new Chinese versions of hymns, a short service of confession, quiet talks on worship and book reviews. It is an attempt to put religious ideas and religious experiences into literary forms that is intelligent and native to the Chinese and at the same time so beautiful that the reader cannot fail to be inspired by them. Those who read "What is worship" by Dr. Lew and similar pieces of writing in the journal, I am sure, will agree with me. This is one part, and I think a significant part, of the religious reconstruction that is now going on in China.

Y. T. Wu.

SOME SOCIAL ASPECTS OF MENTAL HYGIENE.

This number has a series of most able-written articles on subjects of extreme importance, such as Eugenic Sterilization in the United States,—Mental Hygiene in Preventive Medicine,—Causes of Mental Ill Health Among College Students,—The Public School and the Problem Child,—Child Guidance Problems in Rural and Village Communities,—The Follow-up Service of a Mental Hospital.

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. *Second Series Vol. VI. 1929.*

The principal contents of this number are as follows:—An Outline of Recent Japanese Archaeological research in Korea, in its bearing upon early Japanese history,—The wanderings of the Japanese beyond the seas,—Helps to the study of ancient place names in Japan,—On the transliteration and transcription of the Japanese Kana, archaic, ancient and modern.

ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION.

This work contains a description of the National Museum, the National and Freer Galleries of Art, the National Zoological Park and the Astrophysical Observatory. There are also some very interesting articles such as—The wider aspects of cosmogony,—New results on cosmic rays,—Three centuries of natural philosophy,—The oldest known petrified forest,—The controversy over human “missing links.”

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, THIRTY-SEVENTH ANNUAL SESSION, 1930.

This is the report of the Annual Meeting of the Conference of Foreign Mission Boards in Canada and in the United States held January 14-17, 1930 at Atlantic City.

NEW PUBLICATIONS IN CHINESE

CHRISTIAN LITERATURE SOCIETY, SHANGHAI

1. D.V.B.S. Readers (兒童讀本) Second Reader. Prepared by Z. K. Zia. Price 5 cents per copy.
2. Sunday School Lessons for Middle Schools (新撰主日學課本). Z. S. Zia. Price 20 cents per copy.
3. Five Girls From History (西洋著名婦女生活). Miss Catharine Green. Price 10 cents per copy.

Correspondence

A Nestorian Hymn.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have just seen and read with immense interest Mr. J. Foster's article in your April number under the above title; and may perhaps offer a few remarks. In the first place a translation, in my opinion far inferior to Mr. Foster's, does exist, having been published by Professor P. Y. Saeki in his book on the Nestorian Monument at Hsi-an in, I think, 1914. More important than this is the fact that the hymn was recognized by Dr. A. Mingana of Manchester as a fairly exact version of the Syrian form of the *Gloria in excelsis Deo*, which differs in some points from

the Western form familiar in the Anglican Liturgy. If I may quote a few phrases from Bishop A. J. Maclean's version of the Syriac, I think Mr. Foster will recognize that the comparison is even more striking than in his own most interesting comparison with the *Te Deum*. I take the following at random: “Being who art from eternity, Hidden nature that cannot be fathomed, Father, Son, and holy Ghost, King of kings And Lord of lords; . . . Who alone art holy And alone mighty And alone immortal. . . . O Lamb of the living God Who takest away the sins of the world, Have mercy upon us. . . . For thou art our God, And thou art Lord, And thou art our King, And thou art our Saviour, And thou art the forgiver of our sins. . .”

These are taken from A. J. Maclean, *The Catholics of the East*, 1892, p. 122. An uncouth, if slightly more literal, version of the Chinese by myself may shortly be published by the S.P.C.K. in a book called *Christians in China before the Year 1550*.

I am, yours faithfully,

A. C. MOULE.

Trumpington,
May 2, 1930.

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Tsingtao American School.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Missionaries and others will be interested in knowing that

the Tsingtao American School which heretofore has been a day and boarding school covering the first eight grades will now, by action of the Board of Directors, be advanced to a Junior High School by the addition of the ninth grade and additional subjects in the seventh and eighth grades. Applications for enrollment for the fall term are now being accepted. Another full time teacher will be added for the upper grade work. Applications for this position will be considered.

Cordially yours,

P. P. ANSPACH.

Secretary of the Board.

May 15, 1930.

The Present Situation

THE FIVE YEAR MOVEMENT.

A Response and a Call for Cooperation.

There came the bugle call from the National Christian Council with its message saying, "prepare for action and move forward." How was it received? So far as I was able to discover, the reaction to this call was entirely one of relief and reassurance.

The time for retreat and hiding had passed and the time to return to the best of all defenses, an attack all along the line, had arrived. Not a discordant murmur of disapproval was heard anywhere. With splendid unanimity the churches prepared to obey the call: the small village church, as well as the larger city congregations.

In our Ningpo-Yuyao field, all the evangelistic work has been in the hands of the Presbytery for a number of years. The ordained missionaries of the Station are members of the Presbytery, but constitute only about one-tenth of its voting power. The Evangelistic committee of Presbytery issued a kind of pastoral letter to all the churches, suggesting that the first step in preparation for the new movement would be the organization of community prayer groups which could get together each week for concerted prayer for God's blessing and help to enable them for the undertaking.

Some months later, the committee was able to arrange for each of the twelve churches of the Presbytery a series of special meetings, continuing two or three days, with speakers appointed from among the pastors and evangelists, at which the object of the movement and methods of work

were set forth and the effort made to stimulate the evangelistic zeal of all the church members so that personal evangelism would become the normal thing rather than merely a spasmodic effort which would soon burn itself out. Considerable use was made of special songs and choruses which had been printed for the occasion. There were encouraging results in nearly all the congregations, while in several, real enthusiasm was developed.

A good supply of suitable tracts was then provided for systematic distribution among the shops of the towns and villages where each church is situated. The next step will doubtless be in connection with the summer campaigns of evangelism which are conducted in the evenings during the sixth month each year. As night work is suspended at that season and the men are at liberty to go where they please many of them always attend our meetings.

Though the work is only in the initial stage, very encouraging results are seen in several fields. Such as a marked increase in attendance at Sabbath services; growing interest in Bible study, (as shown by the larger numbers which attended the men's and women's Bible-study classes in the spring), and increased zeal in personal evangelism among the members of some congregations. It is worthy of mention also that several of the pastors are becoming more alive to the fact that in order to have a really effective evangelizing force in their churches, there must be developed a literate, Bible reading church membership. This is encouraging to those who for years have been trying to emphasize this truth, oftentimes with small response from the pastorate of the churches, despite the sad fact that hardly more than one-third of the members of rural congregations are able to read intelligently, and in many cases even less. Several congregations have encouraging lists of new inquirers, and at least one group which has been stationary for years is now forced to enlarge the seating capacity of its meeting place to provide for those new gatherings for worship. Another congregation is already too large for its present building, but is waiting for more settled political conditions before beginning on its new church. The churches that are showing the most signs of life in our field are those in which the power and privilege of getting help direct from God through prayer has become a normal experience in the lives of the members. One of the country pastors held the audience spellbound for nearly an hour, during report time at our last Presbytery meeting, telling of the things taking place in his congregation. Our senior Pastor remarked that it was like listening to a new chapter of the Acts of the Apostles.

One only needs to see what the Holy Spirit can do in the lives of those who come under His power, to be entirely freed from any doubts as to the sufficiency of the gospel to meet present day needs in the mission field, just as in apostolic times.

I do not mean to imply that none of these results would not have been forthcoming without the call for a forward movement. Most of these that I have just mentioned are the fruit of earlier sowing and would have been harvested even if no such call had reached these churches. But now all these scattered groups feel the added stimulus that comes from knowing that they are units in a far-flung line that keeps step as it moves forward in response to the impulse of the Holy Spirit. There is a sense of solidarity and comradeship that cannot but prove most helpful in keeping up morale when the day grows weary and the road rough, as is sure to happen before the goal is won.

But what of the missionary? What part is he to have in the campaign? A few years ago such a question would have been entirely superfluous; but things are different in times like these when the best intended attempts of the foreign worker to aid some worthy cause may perchance be looked upon as a liability rather than an asset.

Indeed there is good reason to suspect that even in the past, too much help of an unwise kind has sometimes been a detriment rather than a help to the cause of evangelism in China.

But I feel perfectly sure that there are real and most valuable contributions which the foreign missionaries can make toward the success of the Campaign of Special Evangelism which has been launched in China. Let me make it entirely clear at the outset that what I shall have to say is intended equally for all missionaries; whatever their department of service; whether it be in the executive office, the hospital, the school, the publication work, or in connection with one or other of the multiform types of more direct evangelism. Nor do I forget those missionaries whose home duties or condition of health may deny them the privilege of active participation in direct mission work, as they go on year after year making it possible for others to give themselves to the work. It is to them also that I am speaking.

If I do not greatly misread the signs of the times, we are at a critical juncture in the life of the church in China, and the issue involves the future, not of the church only but also of the entire cause of foreign-missions in this country.

The Christian enterprise is being challenged and its right to exist is being denied by those who seem to feel confident that it will soon be in their power to realize their purpose to destroy it from the earth. What is being done in Russia today will be repeated in other lands to-morrow, if organized atheism once gets them in its power. Even as things now stand in China, the Church is being put on trial for its life before the bar of public opinion, much of which has been stirred to bitter hostility by unscrupulous agitators who stop at nothing that will gain their purpose. There is no escape from the conflict that is being forced upon the church, and we may well rejoice that it is facing it with boldness and determination to defend itself by attack rather than seek safety in retreat or compromise. The situation demands that the entire force be mobilized and every individual ready to do his part. No need to be fearful if only all are faithful! Victory is assured if we do our part; for nothing but unfaithfulness on the part of His own people has ever yet brought failure to any undertaking connected with the Lord's cause.

I think there are at least three things that every missionary in Shanghai and throughout all China can do and ought to do to help our Chinese fellow Christians reach the goal which they have set before themselves as a means of calling forth their very best efforts to hasten the work of evangelizing their fellow countrymen.

I. In the first place:—Every member of the missionary force should make it a matter of conscience to develop, if he does not already have it, an intelligent interest in and due sense of responsibility for the continuance and success of this movement. Its success or failure will be looked upon by the world at large as the success or the failure of the entire Church; and the cause of foreign missions both in China and in the homelands, will be greatly helped, or hindered, in proportion to the degree in which this

movement proves that the work of past years laid or failed to lay the foundations for a strong, capable Chinese church able to become an effective factor in evangelism.

II. My second point is a natural fruitage of this:—namely, every member of the missionary force taking some active part in the present campaign. There are many and very real difficulties, some of which have already been mentioned, that have to be taken into account. Some of these hindrances are such as seem to make the proposition simply impossible of accomplishment.

I am not suggesting that all other forms of mission work should be given up and the entire missionary force set at the more direct forms of evangelism. Adjustments of work have already become necessary in some instances and still more will probably have to be made as the government's policy toward the mission school assumes more definite shape. I am not now referring to the missionary's employment, however, but speaking of the more fundamental problem of the missionary himself as a potential factor in this campaign of evangelism. Are we as individual missionaries having our full share in the task of making known to China's unsaved millions the remedy for sin and all its deadening results which Jesus Christ has provided at infinite cost, and so longs to have applied? Dr. Mott once told a friend that concern for his own spiritual well being required ceaseless effort in personal work for the spiritual welfare of others. All who have tried it will testify that no other kind of service open to us brings such a depth of true joy and satisfaction as that of being used to help someone find the Saviour.

III. The third and last point which I wish to lay before you as something which we missionaries can do to assist in the campaign is to help by means of intercessory prayer. I am quite aware that this is a very trite subject. Something that is often taken for granted and perhaps not even mentioned. But I wish to take a few minutes to get clearly fixed in your minds the kind of intercession I am appealing for.

We all say our prayers of course; and no doubt most of us make the prayer hour a real part of our life-work as missionaries. I would not for a moment think of casting the least shadow of reflection on the private devotional life of anyone. What I am asking for is to have the Campaign of Special Evangelism put on your "prayer list"; kept there for the next five years, and made a reality in your daily work as intercessors.

Only sacrificial intercession will meet the need, for we are sure to have very real demands made upon our time, our sympathy and our power of endurance. We may even be called upon to see to it that our own lives are well separated from the things of the world that there may be no leakage and loss in the stream of divine power which is kept flowing ceaselessly in response to the claim made upon God's exhaustless supply by our appropriating faith, as we continue in this service of intercession.

And now just a word in closing as to what can constitute success in this venture of faith and works upon which the church is entering.

Personally I cannot favor the idea of setting up a numerical goal: nor do I like the idea of a time limit. But who can be sure that plans which might meet with His approval would appeal to the Chinese mind as this one does.

This is a unique opportunity for a kind of unity which I personally approve with all my heart; unity of devotion to our common Lord, and

unity of effort to win for Him his rightful place in the hearts and lives of men. Even if the goal of numbers is not reached; or should affairs take an adverse turn that might stifle the campaign long before the five years have passed, would that mean the effort was a failure? Not necessarily so. The final outcome of the conflict is absolutely assured and will be brought about in God's own time and way.

J. E. SHOEMAKER.

IMPRESSIONS GAINED FROM A TOUR OF THE PACIFIC COAST STATES OF AMERICA

During the months of March and April, 1930, I had occasion to visit three cities in Washington, three in Oregon, five in California and one in Arizona; half of them would rank as major cities in their respective areas. In six of these twelve cities I was invited to speak on present-day social and political conditions in China before the Chamber of Commerce, or a Rotary, Lions or Masonic luncheon club. In ten cities I also had the privilege of meeting with special groups of friends actively interested in Y. M. C. A. work; on these occasions I was usually asked to tell of the contribution which the "Y" is making in new China. In addition to impressions gathered in response to what I had to say on such occasions, I availed myself of many opportunities to enter into personal conversation with individual Americans of various types and stations in life; big business men, small business men; Protestants, Catholics, agnostics; preachers, doctors, lawyers, politicians; pessimists and optimists; newspaper reporters, Y. M. C. A. secretaries, students. Out of these many contacts I have made certain observations which I wish to pass on for what they are worth to my friends in China.

The region that I visited is one in which Sino-phobia has been supposed to grow most rank. Yet I did not hear a single word that gave evidence of the presence of any anti-Chinese feeling. Not all with whom I talked could be classed as unqualified admirers of the Chinese people, yet even among those who withheld praise, I could detect only the flavor of pity, never of ill-will. This was a great gain over attitudes which I had discovered on a visit to California some years ago.

On the positive side of the picture I found a very general interest in China's welfare. Never have I had a more enthusiastic reception to my plea for an intelligent and patient sympathy with the earnest efforts of Chinese leaders to rebuild a worthy nation, than was accorded me by the 1500 young men and young women in one of the great High Schools of Seattle. The head of one of the largest lumber mills in the northwest, who had been away from his office for several days and had returned to it less than five minutes before I called to see him, brushed aside his pile of accumulated papers, and held me for fully an hour to talk about how to get American business men to appreciate the Chinese people more fully. In every luncheon club that I attended man after man came after the meeting was over to assure me that so far as he was concerned he would try to understand China better in the future than he had in the past. I found a keen interest on the part of educators and parents in the so-called "hands across the sea" movement, whereby adolescent youth of promise are being taken in bands of ten or twelve, each with a competent guide, to visit a few cities in the Orient during their summer vacation periods.

I was pleased to find American interest in China expressing itself in questions which showed a fair grasp of her problems. Most of the questions asked gathered around three major issues, as follows:

1. National unity: how soon will China really be united? is there any hope that the present government can hold together? when will civil war cease? why can banditry not be controlled?

2. Import trade: why is China such a poor market just now? what has caused the great slump in silver? how can China's purchasing power be increased? how is the American business man regarded in China?

3. Communism: what is the attitude of the government towards Communism? who are promoting it? is it likely to grow?

I found little expressed knowledge among the Americans whom I met of the grievance which Chinese people feel on such subjects as treaties, extra-territoriality, tariff, foreign loans, concessions and the landing of foreign troops. Not a few, however, hoped that China would be able to keep out of the clutches of Soviet Russia in Manchuria, and asked about Japan's policy in the same area.

Three names to conjure with in the cities which I visited were those of the Hon. C. T. Wang, Dr. David Z. T. Yui and Dr. T. Z. Koo. Everywhere these men were favorably known; sayings of each were recalled; incidents relating to each were told; and news of each was eagerly sought. But no name was oftener on men's lips than that of "the Christian General": is he still a Christian? is he a Communist? is he a true patriot, or is he a grafter like many others generals? what will become of him? It proved very difficult to give satisfactory answers to such questions as these, for I find that Americans are not usually very patient with qualified replies, especially when they are not given briefly and in staccato.

On the whole I gained the impression that Americans of the Pacific Coast to-day are conscious of the growing importance of the place which the Pacific basin holds in the destinies of nations, and that they are keen to fit themselves for an influential part in practicing and promoting goodwill towards the peoples of Eastern Asia, especially the Chinese. They are less ignorant than they were a decade ago, but sufficiently ignorant to feel their need of knowledge and guidance. Conditions are certainly favorable for a distinct advance in the direction of a better understanding of China's problems and a fuller appreciation of the aspirations of her truest statesmen.

D. WILLARD LYON.

New York, May 3, 1930.

Work and Workers

World Service Exhibition.—At the suggestion of the Bishop of Johannesburg, the Transvaal Missionary Association has undertaken to hold in Johannesburg, probably in May, 1931, an exhibition of the world-wide service of the Christian Church.

In spite of the existing divisions in the Church of Christ, it is now generally recognized that the saving of the world and the building of a thoroughly Christian social order is the task not of one, but of all the bodies of Christian people who together make up the

universal Church. Everywhere in Christendom to-day there is felt a strong urge toward unity. The mission fields of the world especially are forcing upon the attention of the Church the necessity of unity of approach to non-Christian peoples. Much of the real progress that has been made toward unity has been made in the mission fields. While the basis for the ultimate unity of the Church, which is being sought for prayerfully by devout Christians in all parts of the world, has not yet been found, there is a unity in the results of missionary labours, which it is felt can best be portrayed in a united exhibition. The Transvaal Missionary Association invites the cooperation of all the Christian Churches in this exhibition of the world-wide service of the Church of Christ.

Progress in Methods of Cooperation.—The 16th Annual Meeting of the Council of Kung Li Hui Churches (American Board) was held in Lintsing, Shantung, May 3-15. This was the first meeting since the adoption of the new constitution at Paotingfu in May, 1929. Under this new constitution the Council becomes the Promotional Board of Congregational Churches in North China. This Promotional Board is the organization entrusted with the oversight, direction, and promotion of all branches of work carried on by the Chinese churches in cooperation with the American Board. The American Board recognized it as the organization entrusted with the care and use of funds, the direction and allocation of foreign personnel, and the general direction of all work. The members of this Council or Promotional Board are elected by the seven district Associations. Each Association elects three members, one medical, one educational and

one evangelistic. Only those who hold membership in a local Chinese church are eligible for election. The District Associations are composed of members of local churches, chosen by these local churches from their own membership. Missionaries are no longer members either of the Council or the District Association by virtue of being sent out by the Board. They can be elected along with any other delegates but only on the basis of membership in a Chinese local church.

One rewarding feature of the meeting, carried over from its initial success of last year, was the early division into sections for discussion—medical, educational, evangelistic. On the whole these sectional meetings are more conducive to mutual sharing of experience, facing of common problems, and constructive planning, than are the general sessions. For example the medical section planned a small bulletin which will report to all the hospitals, unusual cases, special cures, and items of research.

Further News from Sian.—Mr. John Earl Baker, in his report to the American Advisory Committee at Shanghai includes these facts:

"There is a good harvest in the Sian plain. For a distance of 100 miles and with an average width of two or more miles, this good crop continues. Up on the Sanyuan plain there is only a 5 per cent crop and in the west counties they say that conditions are no better. New grain is now on the market, but wherever I asked, the price was \$28 or \$30 a *tan*—about 10 times normal. The new crop and its prospects have had absolutely no effect in reducing prices. The reason is apparent when you remember that this population of 5,000,000 needs about 4,000 tons of food daily. The new crop will yield possibly

200,000 tons. or 50 days' supplies. Grain must still be hoarded by those who have it.

Against this colossal need, our 2,000 tons of grain, which at the expense of so much time and effort we may succeed in delivering, is such a puny amount that I am almost sick at the thought of it.

The thousands of people who are living by begging, on garbage and at the gruel kitchens may live through the summer in large numbers, but they surely will die next winter, or whenever the gruel kitchens cease. These people with no crops will not benefit from the good crop in the Sian plain. They are too weak to work in the harvest fields or on wheel-barrow. So I have authorized the selection of all non-opium smokers now begging on the streets of Sian, (provided they have no physical defects), and the placing of them in a special gruel kitchen.

No matter what we do, the famine will largely starve itself out. Land owners and their employees will be saved by the summer and the fall harvests—in the favored places where there are such harvests. Those who have no spring harvest, who are too weak to plant and are too weak to get a job, will die, either this summer from dysentery (induced by the garbage which they will eat) or will freeze next winter. Our choice is largely as to whether we shall let them all freeze next winter, or whether we shall select a portion of them for health and strength rehabilitation."

Good News from the Y. M. C. A.

—"During the National Educational Conference in Nanking, a resolution was introduced calling upon the Government to close down the city and student Y. M. C. A.'s in the country on the ground that the Association is a capitalistic

organization as well as an agency for Christian religious propaganda. After an open debate in the conference, the resolution was put to vote and defeated.

One of the main reasons for this move was the fact that the Y. M. C. A., after passing through a critical two years, is once more regaining the confidence and support of the general public in many cities. Our recent financial drives for local work give ample evidence of this. The Shanghai Y. M. C. A. in March raised \$40,000 which is \$5,000 more than the announced goal. Swatow, a small Association, has just raised from the community more than \$9,000, the largest amount ever raised by the Y. M. C. A. in that city. Canton has just closed their campaign with \$33,000 which is \$3,000 more than the amount they needed for their budget. These achievements are noteworthy because they come at a time when business conditions are bad all over the country. The public still has confidence in the Y. M. C. A. as a constructive force in society.

It is significant that almost directly after the close of the National Educational Conference, President Chiang Kai Shek gave a personal contribution of \$2,000 to the Nanking Y. M. C. A."

Kuling Summer School.—We have come with real regret to the decision that we cannot hold the projected session of the Kuling Summer School of Religious Education this year. The general situation is very uncertain at present, and many missionaries in Kiangsi have definitely decided to go elsewhere than Kuling for the summer. Our Dean, Mr. Craighill, is sailing in late June for furlough, and his leaving at this time instead of in the fall as originally planned is due

to the situation here. I and my family are now arranging to spend the summer in Shanghai, because of the uncertainty in regard to Kuling.

Mr. Craighill expects to return during the winter, and we are now looking forward definitely to the 1931 session of the school. I expect to go on furlough a year from now, but it is in my mind that I can help in perfecting the plans for a good session in 1931. We shall look for the earnest and hearty support then which has been given to us already in the plans for this year.

FRED R. BROWN.

"The Jesus I Know."—Readers will be glad to learn that the articles which have been appearing in the *RECORDER* under the title of "The Jesus I Know" are soon to be published together in book form. Their original (Chinese) was published in this form by the Association Press in 1929. Being written by Chinese for Chinese without a thought of foreign consumption they have their particular interest. Here is what some of the younger men felt impelled to say after the tide of the Revolution and the Anti-Christian agitation had swept all round and into their souls. In these pages we have not merely a defensive reply to the attacks on their honour as Christian patriots and thinkers, but, more significant, an earnest expression of the writers' desire to introduce men to the God and Christ they so misunderstood.

The articles have been translated afresh and where possible the authors have been consulted. This has enabled the editors to clear up doubts as to certain passages. The publication has been undertaken privately by Dr. T. Z. Koo, and copies may be obtained from him at 20 Museum Road, Shanghai.

The cost of the book, including postage in China, \$0.85.

An Oak from an Acorn.—The General Secretary of the Shenyang Y. M. C. A. is Mr. Paul Yen. While still a student some fourteen years ago, he came under the influence of Mr. Joe Platt, the then General Secretary of the Moukden Y. M. C. A. After graduation from the Law College, he gathered together a group of poor boys, rented a broken down temple and taught these boys for a year. This was ten years ago. To-day, this poor boys' school has a total attendance of over 1,400 boys distributed in five schools in different parts of the city. The unit cost per boy comes to about \$20 a year. The education given is the full six years primary school course. In order to provide employment for their students, the Directors are taking steps to organize a weaving factory in which the eight hour day will be enforced. Funds for this undertaking have already been raised and the site for the factory purchased. From the little seed planted in the heart of young Yen by Joe Platt has come all this wonderful work for the poor boys of the city.

Health Exhibition at Cheeloo Institute.—"Thanks to the cooperation of various public bodies and especially to the doctors, students and nurses of the Medical School, the Institute has been able to stage a popular and useful Exhibition on Public Health matters. For ten days a constant stream of visitors has poured steadily and persistently through our gate, and at the time of writing this report, some 40,000 people, including 7,000 students from the elementary schools of the city, have received some measure of enlightenment on the important subject of Hygiene.

The Exhibits were divided up into Sections. Microbes, or Bacteria as we have learned to call them, occupied, as they should, the foremost place, and a peep through the microscope at the head of a flea wrought many an ejaculation of wonder, or in some cases, sent a shudder through the frame of many a stolid peasant. Terrifying pictures of the effect of cholera, the ravages of tuberculosis, hookworm, and kaleazar, increased their horror. But when they saw flies, mosquitoes, lice, and other insect pests magnified from fifty to a hundred times their actual size, they were quite ready to escape into the open air and view the roses. One dear old lady fainted in front of the mosquito!

They could, however, only get as far as a barricaded passage, where they were introduced to models of doctors scraping the arms of innocent babies, or heartlessly plung-

ing needles into various parts of the anatomy of grown up folk. Before they had left this section they had learned something of the benefits of inoculation for small-pox, typhoid, diphtheria and the like.

Use of Christian Churches by Gen. Chang Chih Chiang.—General Chang Chih Chiang, Chairman of the Opium Suppression Committee, and himself a very earnest Christian and Bible student, approached the pastor of the Shwang Tang Church, Nanking, asking if he might have the use of the church building one evening a week for preaching services and Bible study, for members of his staff and their friends. More recently, Gen. Chang has asked if he might also have the use of the Hubugiai Church for a similar purpose.

Notes on Contributors

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